The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 33 OCTOBER, 1919. NUMBER 3.

THE PATHFINDER AND THE BLAZED TRAIL.

Minnehaha Finney, Editor for Egypt.

EDITORIAL COMMENT.

Last year the Special Egypt number of the Magazine dealt with the "BURDEN OF EGYPT" under the headings, "The People, Existing Work, and The Challenge."

This year we are attempting to present the new demands which are crowding upon us. These are days of great upheavals, great demands. Our work here experiences the same. The old and tried methods of Mission Work such as School Work, Evangelistic Work, Medical Work, Book distribution have been faithful **Pathfinders** all these years and they have blazed many trails some which have been followed up, but many of which are as yet nothing more than a blazed trail waiting for development. But the times are stern, exacting. They wait for no man to prepare himself at his leisure so we must rise to meet the new demands or acknowledge defeat.

As you will see we have not held very closely to the Outlined Program for Mission Study as presented in the September, 1918, number of the Magazine, but the times have been so stirring and the hour of crisis and opportunity has appealed to us as being a new challenge so we have taken the privilege of not holding to our text.

Egypt is full of possibilities which we are as yet taking no thought of and in the light of present day demands these possibilities glare at us and we long to grapple with them. Then there are so many missionary possibilities bound up with it all that it is our earnest desire that each article here presented will be such as will be a special appeal to the reader to make her say, "Here I am, send me," or "Here is my boy, my girl, send him, send her."

We would like to sum up everything in the one word, "ADVANCE." And the first call is for advance in the prayer-fight. "It is not by might nor by power but by my spirit, saith the Lord of hosts."—Minnehaha Finney, Editor for Egypt.

MISSIONS AND COMMERCE.

THE OTHER day I had occasion to go to the American Consulate in Cairo on a matter of business. As I awaited my turn I amused myself in looking over a table of reading matter and on this table I found a magazine called the *Levant American Commercial Review*. From the name you will quickly see that it is a trade journal and I hear you saying what has a trade journal to do with a Missionary Magazine. Ask another question, such as this, What is the relation between commerce and missions? Allow me to answer this question briefly.

The missionary and the trader go out from the same "home lands." They travel on the same ships to and fro. They establish themselves in the same foreign lands. Often they mingle together socially and find pleasure in social and religious fellowship. They present their wares to the same "native peoples" and in doing so have the same language to learn, the same native peculiarities and customs to become familiar with.

As my eye wandered through the pages of this Commercial Review I was struck with many expressions which were to me most suggestive. I am going to give you these expressions just in the order they came to me, and I want you to see if they won't give you the same suggestive impressions they gave me:

"Concentrate thought, purpose, effort." "Find and seize hold upon." "Parting of the ways." "Capital needed to push." "Expansion." "The task before us." "There can be no great revival unless we are willing to spend" (remark made about material things, but how much more true it is in spiritual things). "Quick and thorough." "No time to loose." Magnanimous and sympathetic." "New vision." "This question of personnel." "In spite of unfavorable conditions." "Effect of the war." "Opportunity." "Egypt and the Sudan rising year by year in v a l u e." "Possibilities." "Development." "Intensive and rapid, collective and systematic, thorough and specialized." "Training." "Scientific preparation." "Development already in hand of foreshadowed." "More special knowledge." "Worth the while of a young man." "Taking full advantage of." "Grave responsibilities." "Earliest possible moment." "Not the time for short-sighted thrift." "A wisely liberal preparation now will mean." "Prosperity." "Without delay." "If we want to enter." "Is there not any danger that we may be too late!" "Indifference." "Before it is too late." "A matter of sound common sense and practical ability." "Should be on hand somewhere close to." "Inquiries and demands." "Speedy delivery." "It is the question of delivering the goods." "More familiar with the situation." "Quite a few difficulties to overcome." "Penetration into." "Get ready." "Preparedness." "Strong enough to withstand any evil influence from outside." "We have all talked politics to exhaustion, let us now talk business (missions)." "Let us act in the business field (mission field) as our boys acted in the fields of battle." "Constructive work." "Expansion." "Language training." "Assist them now." "Today." "It will be our own fault if we do not secure." "The awakening of." "Unmeasured resources of the great African Continent" (Egypt is the key). "A single swallow does not make spring. A few spasmodic energies will not bring." "Where is the big American." "If America wants to enter the field the thing must be done in the best

possible way." "By all means help." "Open! and we should go there in force if we really mean business." "Our's for the taking and yet we hesitate." "We have neglected." "Must invest." "The needs of the world." "America busy preparing for after-war trade." (How about after-war Missions in Egypt!)
—Minnehaha Finney, Editor for Egypt.

THE HINTERLAND OF MISSION WORK IN EGYPT.

By E. E. Elder, Zagazig.

ON NOVEMBER 15th, 1919, just sixty-five years will have passed since the arrival in Cairo of Rev. and Mrs. Thomas McCague, the pioneer missionaries of our work in Egypt. It is said that he was given the choice of going to Syria, where the Board already had work or Egypt, which was a new field. He responded at once, "Then I will go to Egypt." And now we see in Egypt an evangelical church with a membership of almost 14,000, a number of very high grade institutions of learning, and three hundred and more centres where there are schools, Sabbath Schools or preaching services, under the direction of those who have followed after Rev. McCague and the others who were pioneers fifty and sixty years ago.

When one looks at this immense work, he might question whether there is yet in Egypt an undiscovered hinterland of missionary activity, which challenges the youth of the United Presbyterian Church of America. There are still great areas of territory, teeming with densely populated villages that know little or nothing of Christ. The Delta of Egypt might truly be said to be a part of Darkest Africa. The inhabitants of all its provinces number upwards of six million souls, the consecrated Christians among them could be counted by the tens and hundreds only. The census returns for the Sharqieh Province which might be said to be a normal Delta province, give the number of inhabitants at 955,497. Of these just 348 are Protestants—a large number of whom are foreigners, bankers, Government officials, and business men.

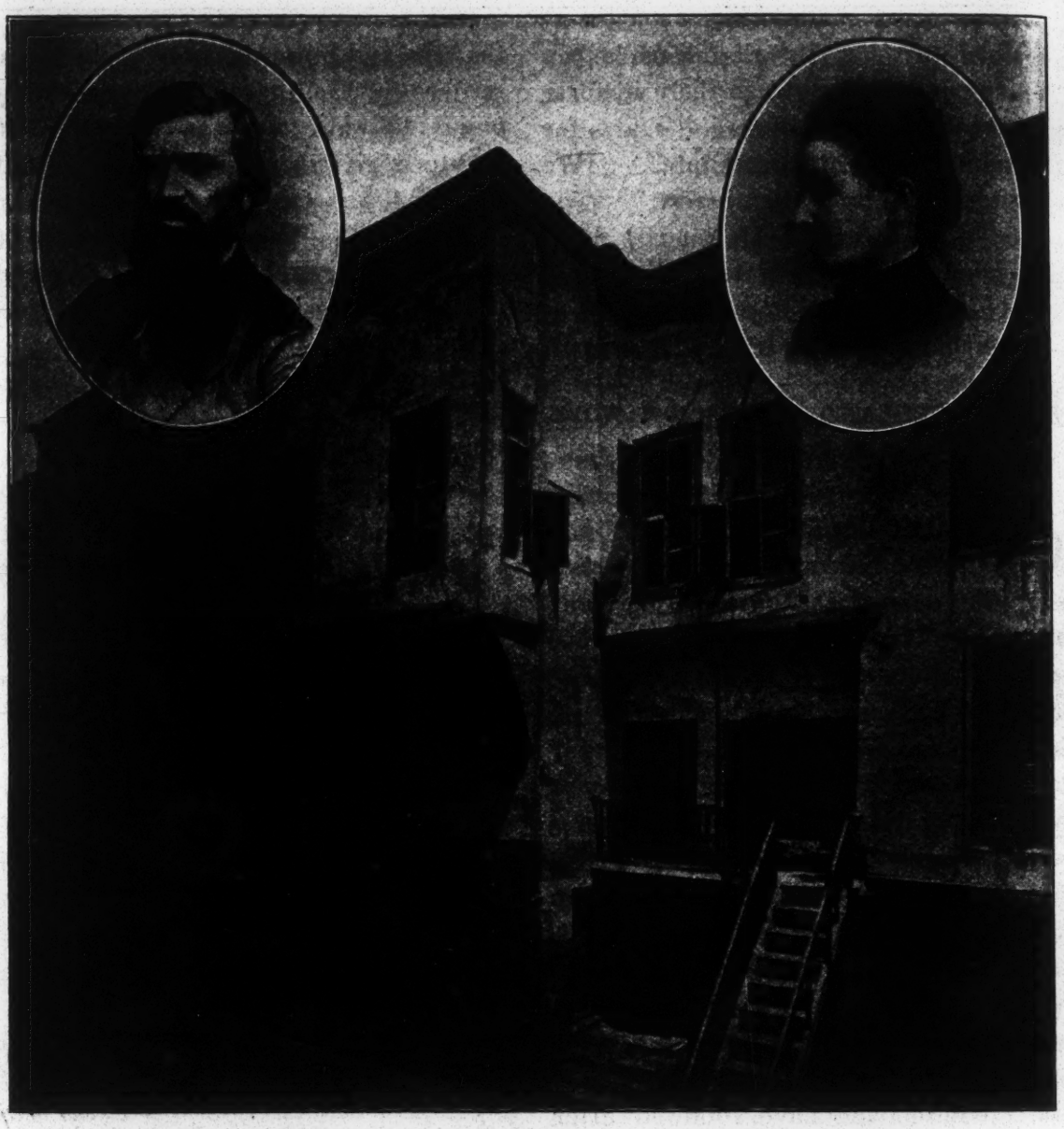
OUR CHURCH (ROBINSON MEMORIAL) IN ALEXANDRIA, EGYPT.

It was here that the Inwood meetings were held which brought blessing into the lives of men, women and children, Christian, Moslem and Jew. They were wonderful meetings.

The great task is yet unfinished, and the souls of the pioneers might speak to us through Kipling's "Song of the Dead."

"Follow after—we are waiting, by the trails that we lost,
For the sound of many footsteps, for the tread of a host.
Follow after—follow after—for the harvest is sown;
By the bones about the wayside ye shall come to your own."

And yet in Egypt there is still the call for the pioneer, the blazer of trails. There are many forms of missionary



FIRST PROPERTY IN CAIRO OWNED BY OUR MISSIONARIES.
Showing pioneer missionaries Rev. James and Mrs. Barnett and their home.

work that are yet untried. The church at home hopes in the near future to fully man the foreign fields. If so, shall we not prepare to present the fully Christ consecrated life. I am sure we wish to propagate in Egypt as well as elsewhere not a seventh day religion, but a seven day religion. We desire that the evangelical Christians shall be models in church attendance, in fervor, in prayer, and in giving to the work of the church, but we hope also that their conduct, their business integrity, their industrious spirit shall place them above reproach. Our purpose is to mention some of the possibilities of future missionary work along lines that have not been developed at least in the land of Egypt. Dr. Hogg, Dr. Lansing, Dr. Watson, Dr. Harvey, Dr. Finney, Dr. Barnett, were pioneers in their separate fields of labor and in their times.

A number of things compel us to believe that as missionaries we may be called upon to enlarge the scope of our activity. This broadening of the work

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will call for just the spirit of those who have labored and (into whose labors) we have entered. The late unrest in Egypt should teach us to carefully study and investigate our ideals of education. The scheme of the Government of Egypt has been largely to train young men for government positions. The missionary ideal is much nobler and a better character builder. And yet I fear that even Mission institutions may fail in counting themselves successful when they have trained a number of teachers and preachers for the Mission's employ. Of course we never want to fail in presenting the claims and glories of direct Christian service. But in stressing that side, we must beware lest our pupils think there is no such person as a consecrated merchant, a devout farmer, a witnessing government employee. With the introduction of more machinery, the development of new areas through irrigation, and the promise of increasing autonomy in the government, we may expect to see great social, industrial, and political changes in the valley and delta of the Nile. If there is a great mass movement from Islam into Christianity sometime in the coming decades, does the church at home want the converts to be pauperized through misapplied charity? Horace Greely could tell the young man of America, "Go West and grow up with the country." What shall we tell young Christian men who find no work, or who are boycotted because of the stand they take? We need pioneers who can guide and help in these coming crises.

Clubs.

The work of the Red Cross and the Y. M. C. A. during the war in places and with methods entirely new has given a great impetus to social work for those in need. The relief work of the American Red Cross in Palestine, in feeding the needy, in organizing industries for the destitute, and in directing much of the reconstruction work in Palestine has greatly impressed many of us who are missionaries in Egypt. The plans of the Relief Committee for the Near East are marvellous in their scope. People of America have been touched by the pathetic stories of starving Poland and stricken Armenia, yet even in Egypt a close watch on the public garbage cans reveals the fact that hundreds get their sustenance from here. Who can tell the possibility of some industrial and social work for these outcastes towards winning them to Christ. For a man's soul to be touched he must feel that Christians are interested in his welfare, it is the business of the coming pioneer to establish points of contact.

Medicine.

In the first place we have not yet reached the hinterland of medical work in Egypt. Hospitals and dispensaries have been a great boon to the people. Those under the Mission's care have furnished a great opening for the preaching of the gospel. The Government realizes its responsibility in conserving the health of the people, and has done great work. Yet there is still opportunity for new medical work. There are children's dispensaries and midwifery schools under the direction of the Government. But an English lady in charge of one of the former institutions said, "I treat hundreds of cases and give away quantities of medicine but it's all waste. It is a children's hospital they need. They want food and care."

A nurse who once was in charge of a midwifery school admitted that their graduates did not have any principle and could not be depended to do their

duty when working alone. There should be an opportunity for much pioneer work on the part of nurses in Egypt doing district work, using the mission centres as clinics, and instructing the common people in the fundamentals of hygiene and sanitation. Our schools could be used as demonstration centres. The children are taught the principles of health, but unless they see them in practice, they associate the ideas with their lessons only and not actual life. There are great districts here in Egypt with over a hundred thousand inhabitants with only a doctor or two of any kind in them, is this not a call to the medical student of America. There are great endemic diseases like hook-worm and belharzia awaiting the pioneer spirit of some American doctor.

Commercial Agriculture.

Then in the matter of the application of the Christian spirit to the industrial and agricultural life of Egypt there is need for pioneers. In Egypt as elsewhere success often means craftiness, dishonesty, doubtful business dealings and oppression of the laboring classes. We must prepare to teach by practical methods, honesty, perseverance, true ambition and self-reliance. Egypt still waits for a Slater who shall help the farmers produce chickens that far surpass the present scrawny breed. The problem of India may some day be ours. God grant that we shall have the spirit of this man of Etah who says, "We must face the question how to enfranchise and yet not pauperize the 'submerged tenth' now flowing in tremendous numbers into Christianity. We must study how to enable them to increase their wage earning capacity, how to help them build up a self-supporting and self-propagating church, in many cases how to provide for themselves the bare necessities of life. * * * We are facing in India one of the world's greatest sociological problems. Avoid it we can not. Reject it we dare not."

Ploughing with an American Plough

A Sam Higginbotham who would teach the Egyptians how to increase the output of their fields, might render a great missionary service. There are great tracts of land that may be some day developed through irrigation. Someone may render a Christian service to the fellah by teaching him the proper use of machinery. We long for a self-supporting evangelistic church, perhaps we have not done enough towards teaching the church members how to support themselves.

At the present the American Mission in Egypt has no industrial work in its schools. The Schneller Schools in Jerusalem have clearly shown the missionary possibilities in such institutions. Perhaps some young man or young women of our church will lead in pioneer efforts along that line. The Brotherhood Federation for Egypt and Palestine has formulated a proposal for permanent work and shelter for about 100 of the many waifs of Cairo. The hope is to give them instruction in printing, carpentry, blacksmithing, basket-weaving and shoe-making. Already some dona-

tions have been received for this purpose, but there still remain many waifs to be taken care of. Then the great mass of the children need instruction in industrial occupations. The fault of the present system is that the boy who dons a fez and starts even to an elementary school thinks that he has thereby made a life decision to never engage in manual labor of any kind.

Kindergartens.

In matters of education there are other needs to be met. The proposed University will supply a capstone to the system of Christian education fostered by the Mission. But in our lowest elementary schools there is a crying need for teachers who understand the workings of the child mind. At present the classes all through the country are conducted along most antiquated lines. Classes drone away for months learning the alphabet. The little student sits erect with arms folded and shouts his lessons in the approved sing-song style. Well trained kindergarten teachers will do valuable work in influencing and moulding character, if they come to Egypt with the pioneer spirit and give themselves patiently to this great problem. The defectives too have been greatly neglected. Egypt is so noted for its blind that the saying goes, "The wheat of Egypt will feed the world, but the wheat of the world will not feed the blind of Egypt." There is a school for the blind in Zeitoun, which accommodates about forty students. Yet it was estimated about eight years ago that there were 39,000 blind children in the country. The deaf and dumb and the crippled have little or nothing done for them, and they only grow up to be dependents or beggars.

In Cairo and Alexandria there are great numbers of students in the private and government schools that are not being reached in any way by the gospel appeal. The temptations of the life in the great cities are enormous. The conditions in which they live are often unsanitary and not conducive to the formation of strong and noble characters. For the past two or three years the Mission has been studying the possibility of opening hostels for these crowds of students. The ministry of Education is unable to give accurate figures as to the exact number of students living outside the boarding departments of schools, but there is no doubt about there being hundreds who are uncared for. In India, China, and Japan homes for students under the supervision of a missionary have proved a great boon to their social and moral life. W. E. S. Holland, of India, says, "Results cannot be tabulated sufficiently to form the basis of comparison with other forms of work. But it (the hostel) must be easily the cheapest form of missionary enterprise, costing nothing but the original outlay on buildings and salaries of missionaries. For reaching students in non-mission colleges and schools, I believe hostels to be incomparably the best agency yet discovered." And from Galen M. Fisher, of Japan, comes this testimony, "The Christian hostels have done more to conserve Christian faith and life and to promote active Christian effort among government students than any other influence. It holds Christian students true to their ideals. It presents a constant testimony to Christianity before all students."

Social Service.

The field of Christian social service is still largely an undiscovered means of mission activity in Egypt. The small

and very limited Egyptian Y. M. C. A. in Cairo has never adequately met the needs of the thousands of young men in Cairo. Alexandria, Tanta, Assiut, Mansurah, Zagazig and Minyeh as well need large institutions that would serve as centres for the social development and moral conservation of the youth in the schools and government offices. At present there is the cafe, where men gather and drink coffee, smoke cigarettes and play backgammon. It is easy to condemn the cafe-chair-warmers as being indolent, devoid of ambition and lacking in true ideals, but what are we doing as a Christian church and people towards supplying something in place of the cafe. And the growing boy in our primary schools needs the guidance of some pioneer who will organize boys' clubs, and teach young Egypt in a very practical way the lessons of honesty, self-reliance and self-control.

Literature.

Few missionaries learn to speak the Arabic language with a fluency that disguises their foreign birth, and even fewer acquire a literary style that enables them to write books in Arabic. But there awaits the pioneers who are gifted with determination as well as a taste for literature, a vast field of undiscovered usefulness in the editing of papers and the writing of books. Dr. Barton speaking of the Mohammedan world says, "The absence of a satisfactory literature has been a handicap to all missionary endeavor. Missionaries have not given due weight to the demand and place of a strong aggressive general Christian periodical and permanent literature to be circulated among Moslems."

The Y. W. C. A. has started a magazine for girls, which promises to be of great service to the girls in all the schools, government, Coptic, Mission and private. One of the young ladies of our mission has been asked to edit this magazine. And yet this is only a start in the right direction. The Nile Mission Press has recently instituted a department for children. But the production of successful, interesting and useful books waits for pioneers who shall lead in this work. The land has been flooded for years with cheap translations of the trashy books of France, England and America. Nick Carter is almost as popular a hero as President Wilson. During the late unrest the country was filled with anonymous threatenings and warnings from the Society of the Black Hand. This idea comes not from the Arabian nights but the cheap blood and thunder literature of our civilized countries. We must produce even a secular literature, that will inculcate ideals of self-sacrifice, true patriotism, and Christian morality.

The principal theme at the Foreign Missions Conference of North America in 1919 was the New Internationalism and Missions. Again and again there were references to the possibilities of the great contributions to be made to the cause of missions by the enterprises of laymen. Christian business men can work a great service for Christ, even as they strive to develop the resources of retarded countries or introduce American products in new markets. There have been some Christian business men in Egypt, and their influence has been immeasurable. Will it not be possible for more of them to be settled here and be not only pioneers of American push, but also of Christian brotherliness and honesty.

And the essentially evangelistic work

may be said to be calling for pioneers. The aim of the mission of course has been by all means to proclaim Christ; by boat, by railroad car, by itineration, by Bible instruction, by distribution of the gospel and by house visitation. Yet there are many of the coming generation in America who can give freshness to the gospel message and its methods of presentation and be in truth pioneers. The call is to a life of difficulty and trial and yet what a challenge to our church.

"And the world has its heroes of lace and gold braid,
That are honored and wined for the waste they have made;
But the world little knows of the debt that it owes
To the Hewer, the Blazer of Trails."

WHAT THE WAR HAS DONE FOR EGYPT.

By C. A. Owen, Assiut.

PROPERLY to treat the subject in hand would require prophetic gifts, which the author, convinced by many, trials at various times, is sure he does not possess. There are so many possibilities lying ahead, not only of Egypt, but of most of the countries of the world, that to be quite sure of the effect of the war upon any area is impossible. But there are a few facts which may be noted, and a few modest—and purely tentative—conclusions drawn.

First of all, the war has produced a very definite effect upon Egypt in a political sense; Great Britian has declared a Protectorate here, and has been administering the country as a British Protectorate, not, as formerly, as a nominal possession of Turkey. This declaration has now been made for some time; the Protectorate has been recognized by various powers—among them Germany in the treaty she signed a few days ago—and there would seem to be little doubt that at least in the immediate present Great Britian will be the Power to supply the Guiding Hand for the land of Egypt. This means that the old relic of Turkish authority is gone—and I think that at least ninety-nine per cent of the population of the world—if they think of such things—hope fervently that it is gone forever. It also means that a large sum of tribute money, formerly due Turkey annually, will presumably remain in Egyptian coffers. It also means that England will have a freer hand in the development of the country and its resources.

For example, the free rein in matters educational ought to mean that schools and colleges will be developed more rapidly and in a more scholarly way. Now education is a good thing, but it must not be forgotten that the general spread of education change somewhat the nature of the problems of our Mission in Egypt; just how will be understood, and need not be indicated here. It should be noted, also, that education in all government Secondary schools does not provide, at present, for the teaching of *one minute* of religion, even of Mohammedanism. The effect of vast quantities of non-religious education being rapidly introduced into non-Christian countries has been noted in other lands.

It will also be expected that under the new regime irrigation projects will be pushed, which will increase the cultivated land area, and so increase the wealth of Egypt. But is needless to dwell longer on the actual or presumed effects of the Protectorate. What the British have done in India in the way of improvement and advancement they may reasonably be expected to do here.

A second effect of the war upon Egypt is this; high prices for all agricultural products has brought great prosperity and wealth to the farming element here, and as the whole country is almost wholly agricultural, the material gains have been widespread, and very considerable. It has here as elsewhere been hard on the salaried classes, but by and large, the wealthy landowners of Egypt have become richer during the war. Increased wealth means, for one thing, an increase in taxable possibilities; which might suggest where some of the money for the improvements is to be had.

A third effect may be said to arise from the fact that large numbers of Egyptians have travelled to other lands, to engage in Army Service duties, in the Egyptian Labor Corps. These thousands of men have seen other lands, other customs, other methods of transportation and habits of life; and it is not reasonable to suppose that they will forget all that they have seen or come in contact with. Furthermore, they have been rather well paid, as wages in Egypt go, and they will no longer be satisfied to work for a paltry three or four piasters a day when they have got double or triple that, and rations to boot. Egyptians as a nation, I believe, are not very fond of travel. Some of them do—or did—go to Europe for the summer; some students go to England or Beirut or France or America; others go to Mecca on the sacred Pilgrimage; but as a nation it has never struck me that they were born tourists, at least, to foreign parts. If that be true—and if it is not I shall doubtless be corrected—the fact that thousands of her young men, not only of the peasant class, but also hundreds of clerks and interpreters working with the army offices, have seen and worked in foreign lands, will surely mean that along with a possible unfavorable influence which can never be disregarded in travellers, there should come a whole crop of ideas which can-

THE UPRISING IN EGYPT.

Everybody shouts, Long Live Egypt! Independence for Egypt! Cairo, April 8, 1919.

not but help Egypt in some way. In precisely what way, remains to be seen, and will doubtless be carefully related by other people who write subsequent articles for Miss Finney's department of the Women's Missionary Magazine as the years go by.

Another thing which one might consider as a possible source of effect upon Egypt is the presence of thousands of soldiers in various centres throughout the country for the past four or five years. People who had before the war seen very little of Europeans living or working or eating or existing have observed them first hand, and have had an undiluted opportunity to draw their own conclusions about how English, or Irish, or Scotch, or Welsh, or Australian, or Canadian, or New Zealand folks live, and we must remember that in many if not in all cases, these various people were regarded not so much as those from various parts of the British Empire, as "Ingleeze"—English; and England being a Christian nation, generally her troops may be regarded as furnishing, presumably, to the Egyptian an example of Christian living, that is, of course, from the point of view of the Egyptian.

Two concrete examples of the foregoing might be of interest. One man came home from a long term of service with the Egyptian Labor Corps. He had made his money, and saved it; and when he got home, to some small village in Middle Egypt, he declared that his mother, who had done washing for her living in his absence, would never do any washing again; that he had the money, and that he intended to provide fully for her all her days. Allah yukettir ginsoh! (May God increase this sort, or kind, or tribe).

The second example was related by a lady missionary. She said that in quite an extended experience in Egypt, she had never had a young Egyptian offer to lift her suit case for her when she got on or off a train before the war; but that the example of the British troops, who are always ready to lend a hand, had not been lost on observant young Egyptians; and that several times recently, she had received needed help in this respect. This may be a small thing, but as an indication it may mean much; Egypt is learning, and learning from many different sources. What will she learn? How much of it will be wholly good? The answer to that question lies, at least in part, within the power of the readers of your Magazine.

And finally, the war has certainly brought to Egypt some of the almost universal unrest that has followed the war. This has found expression in strikes, dissatisfaction with wages, living conditions, future prospects. In this respect, Egypt is not unique, by any means. Those who read this will of course have read in newspapers accounts of the more serious phases of the recent "unrest" which pervaded Egypt last March and April. We sincerely and devoutly hope, and indeed believe, that from all of this, there will come good for Egypt and the Egyptians. I think that much of reaction here may be interpreted to mean that many Egyptians have come to realize the real condition of their country, its grade in the scale of nations, or peoples of the world; they have begun to realize that the present system of education, for example, is by no means what they eventually may hope to enjoy; and, in short, I believe it may be safely said that most thinking Egyptians have realized how much there

is to be done for the country and its people, in almost every way. They have realized how much of truth there is in the claims of unity between Christian and Moslem in Egypt.

Mob rule, alas, is not unknown in some of the Great Powers of the world; and mob violence, to our shame, has sometimes found expression in the United States. Let us assume, therefore, that the young Egyptian who would have led a mob of rioters to plunder and destroy Assiut College last March should be regarded as charitably as we would regard his equivalent at home; let us also assume that the men who would have followed him, and almost certainly destroyed the Assiut College buildings, and—it is said—the lives of many of its teachers, were excited, inflamed, not their best selves, and at that by no means average Egyptians. The fact remains that in a few hours the work of years might have been undone and ruined, had it not been for loyal and steadfast teachers. Thus by a kind Providence, one Mission institution, a type, we may say, perhaps, which was gravely threatened, has been spared for further usefulness. The increasing need for it, and for others like it, and for other agencies with the same end in view, whether managed by men or women, is increasingly apparent. For this increased effort, what will YOU do? Whom will YOU send?

The question, after all, is a personal one. An increasing need, and what is more to the point, an increasing sense of need, must be met. I believe, and I am sure that YOU believe, that it will be met.

POSSIBILITIES FOR THE KINDERGARTEN TRAINING SCHOOL, ALEXANDRIA.

By Olive Mason, Alexandria.

THE kindergarten in the Central Girls' School, Alexandria, was opened nine years ago. During the last three years, for various reasons, there has been no kindergarten supervisor, but the work has been carried on by the Syrian kindergarten teachers. Now, however, a supervisor has come from America, to take charge of this department, and, with the head of the school,

Children in the Summer Bible School with the books in their hands which they received for learning verses.

to open a kindergarten training school for teachers.

May God richly bless them in this work, and through them the young teachers who will come for training. May these teachers go forth from the training school filled with the desire to instill into the hearts of the needy little ones of this Nile Valley, a love for Jesus Christ, and love for one another; and may these children be better equipped for life in every-way, because of this training school.

During the past two years, some of our Mission schools sent their primary teachers to the Alexandria school. They stayed as long as they could be spared from their schools and observed in the kindergarten department, and we have heard that the results of their stay are

very satisfactory. One Missionary said that the teacher she sent, was absolutely changed—her methods—her way of handling the children—her spirit—all were vastly improved. Another said, "Miss Emma (one of the kindergarten teachers) is not forever slapping and whipping the children, but she controls them, nevertheless. I am going to control as she does, when I get back to my class." There are times when Miss Emma has to resort to a stick, but, as this teacher said, she is not forever doing it

As one thinks of the thousands of little children in Egypt, one wishes that every one of them who enters our schools might be under the care of a kindergarten trained teacher. They need it. The children of today will be the men and women of tomorrow. And God has said "Blessed be Egypt, My people." Think of the many promises in the Bible concerning Egypt. The children should have nothing less than the best we can give them.

The kindergarten aims to develop the whole child morally, mentally and physically; not by teaching and putting in, but by developing and drawing out what already is within him.

Morally, it endeavors through play to make the child what his Creator intends him to be. For instance, the child running along the alley riding a stick, and the child in kindergarten riding an imaginary horse are both playing. But the child outside has the one idea of beating his horse to make it go faster. The child in kindergarten, before he can even go riding must, in all of his work that day, have been obedient, kind, truthful, industrious, unselfish and courteous like the knight of old; and, from the ideal of the knight of old, the child is led to think of the knights of today—anyone who helps others is a knight; the carpenter, the shoemaker, the blacksmith, the baker, the farmer, the miller. And the child, in playing the trade games learns to have a respect for honest labor. He plays out the things he sees in life about him. He is a bird, builds a nest, teaches the baby birds to hop any fly, and there is developed in him, protecting, loving, thoughtful care and sympathy. He plays the family game, and there is developed in him, love for the members of the family, a helpful spirit, and he comes to realize the meaning of a true home. He plays the garden game, plants flowers, waters and tends them and there is developed in him nurture and responsibility. In all the games he learns patience. He must wait his turn, must think of others, of the courtesy due to others.

Someone has said, "Let me have the first seven years of a child's life, and I care not who has the rest." Think of the average Egyptian child. Where does he spend the first six years of his life? What are his ideals? Whom does he try to be like? The playing of games in which he imagines himself to be a bird caring for little birds, or a father building a house for his children, or a knight the embodiment of truth and purity, will help to give him permanent, proper ideals.

Does the average Egyptian child have a respect for honest labor? The playing of the trade games will lead him to look with different eyes than those of scorn at any kind of manual labor. Think of the average Egyptian home. It is indeed a far cry from that home to the ideal home held up before the child in kindergarten. He sings, and is shown pictures of the happy family, of the loving mother. In his home there may be two wives. He sings of the busy cheer-

ful father; his own father, probably, is rarely seen except at meal times. He sings of the merry brother, the gentle sister, the dear sweet baby. The baby in his home is not just exactly sweet, his face covered with flies, perhaps not been washed for days. Nevertheless, if the ideal home is held up before the children, will it not make them wish for that kind of home when they are men and women? The needs of the Egyptian children are similar to the needs of the children of other lands, and they need the ideals, which the kindergarten holds up, held up before them.

Mentally, the kindergarten takes the destructive activity, common to all children and which really is only the desire to investigate, and turns it into creative activity, at the same time giving him knowledge, training his hands, his eyes, his mind. Give a child of four or five years a piece of paper. The natural thing is to tear it. The kindergartener gives a child a piece of paper and says, "Let's fold this in half and see how straight we can tear it, right along the fold. How many pieces have we now? Two. Two halves make one. Let us take one half, fold it and tear it carefully in two. Take the other half, fold it and tear it carefully in two. How many pieces? Four. How many fours in each half? Two. How many fours in the whole piece? Four. Let's count 1-2-3-4. Now what can we make with these four pieces? What did you make, Yusef? A long street. Shall we run along this street? Are we running home? Whom shall we see there? Mother. Shall we tell her what we did today, show her what we made? What did you make Miriam, etc., etc."

This is only one of the many lessons the kindergarten gives and you will notice how it makes the child think. He must think of something to make and tell about it. He is made to think independently of others many times during the day. He is asked what song he would like to sing, what story he would like to have told; he is asked to name the different things he sees in a picture, the different colors to be found there. He must think what he is to build with his blocks or sticks, what he is to draw or cut. He is asked what color he wishes to sew with, to weave with. In the games, he must have a game ready before running into the centre to choose. He must not run in without thinking. He is not shown how to run like a horse, or fly like a bird, or grow like a flower, but is asked, "Can you run like a horse? How? Can you step softly like a kitty? How? Can you fly like a bird? How?" The games of sight and sound and touch; the color lessons, the gift work, the construction work; the sewing, weaving, folding, drawing, cutting, all give him knowledge, skilful hands, train his senses, make him quick and alert, help him to move quickly, act quickly, think quickly. All day long the child is made to think for himself. The effort is made not to keep him long at one thing, but to change to something else, work then play, then work, then play, following his lead and his need, giving him neither to much nor too little, he is kept wide awake and interested all the time. The kindergarten awakens the senses of the child and when he goes on to the primary where he learns to read and to write and to study, his mind is open so we can get in to educate him.

Think of the average Egyptian child. Is he naturally an independent thinker? Is he naturally initiative? Kindergarten methods will make him think more independently. Does he not need to have his senses awakened, to be made

to think. His powers of memory are abnormal, have been over-trained; but his powers of reasoning, of concentration of thought, are not so keen. Kindergarten methods will stimulate these half dormant powers. There is a value in training a child at four years of age that is lost by training him first at six years of age without kindergarten. A kindergarten trained child acquires much that helps him in his school work. His hands, with his drawing, sewing, cutting, weaving, etc., have been trained to move with care, with deliberation, with skill. His eyes have been trained to see things and to see them correctly. He has taken his first lessons in self-control, and every controlled movement means brain activity. By having their senses awakened and trained, kindergarten trained children will get much more out of their later education than those not so trained.

Physically, the games of the kindergarten have a great value, apart from their value in training the child morally and mentally. We can perceive how the running, skipping, marching, the circle games, the finger plays all develop him physically. And then, all children are of themselves naturally active, and the kindergarten guides this self-activity into the proper channels. When a child hits another, or takes his work or pushes in the march or does any of the thousand things normal children do, the wise kindergartener will not shake him and say, "Don't do that." She stops him from what he is doing, gives him something to think about, something to do. She does not so much say "Don't," "Thou shalt not," as she says "Do," "Blessed are ye if ye do." It is the same principle that has led Judge Ben Lindsay to provide other channels, right channels for the energy and self-activity spent by the bad boy of the street in breaking windows, breaking into houses, etc. Of course, there are times when one does have to say "Don't." But whose fault is it that we have so many times to punish a little child for something which really is not his fault at all. A kindergartener was once asked by a mother when to begin to train her baby. "How old is he?" "Six months" was the reply. "You have just began six months too late." And is it not true? A very small baby unless properly trained, knows that by crying it can usually get what it wants and it is rarely the fault of the children that they are sometimes so bad when they come to school, but the fault of the mother's lack of training at home. The kindergarten seeks to meet this need in its monthly mothers' meetings where the mothers are given lessons in the best methods of training children and how and when to begin to control.

Again think of the average Egyptian child. He needs the physical development which the kindergarten gives, and to be wisely guided in the expenditure of his energies. The Egyptian teacher of little ones would teach better if she knew the advantages of training children by positive methods instead of negative ones, and could see by so doing with how much less difficulty she controlled the children.

Will you not pray for these young teachers so when they come to the new Training School that they may be blessed and helped greatly. Pray for the children to whom they return that they may come to know and love Him Whom to know is life eternal. Pray for those in charge that God may guide and lead every step of the way.

Some time ago I visited the Kindergarten in the Government school here. The kindergartener said they could not

bring Christ into the stories or songs or talks—did not dare mention Him in any way. I asked her how she appealed to the children. She said "There is nothing to appeal to. Of course, one can do a great deal with Ethics." What great possibilities there are for work with little children in our schools. We have beside ethics to give them. What a vast field for kindergarten work we have. What an inspiration are the little children who comprise this field.

THE KINDERGARTEN AND TEACHER TRAINING.

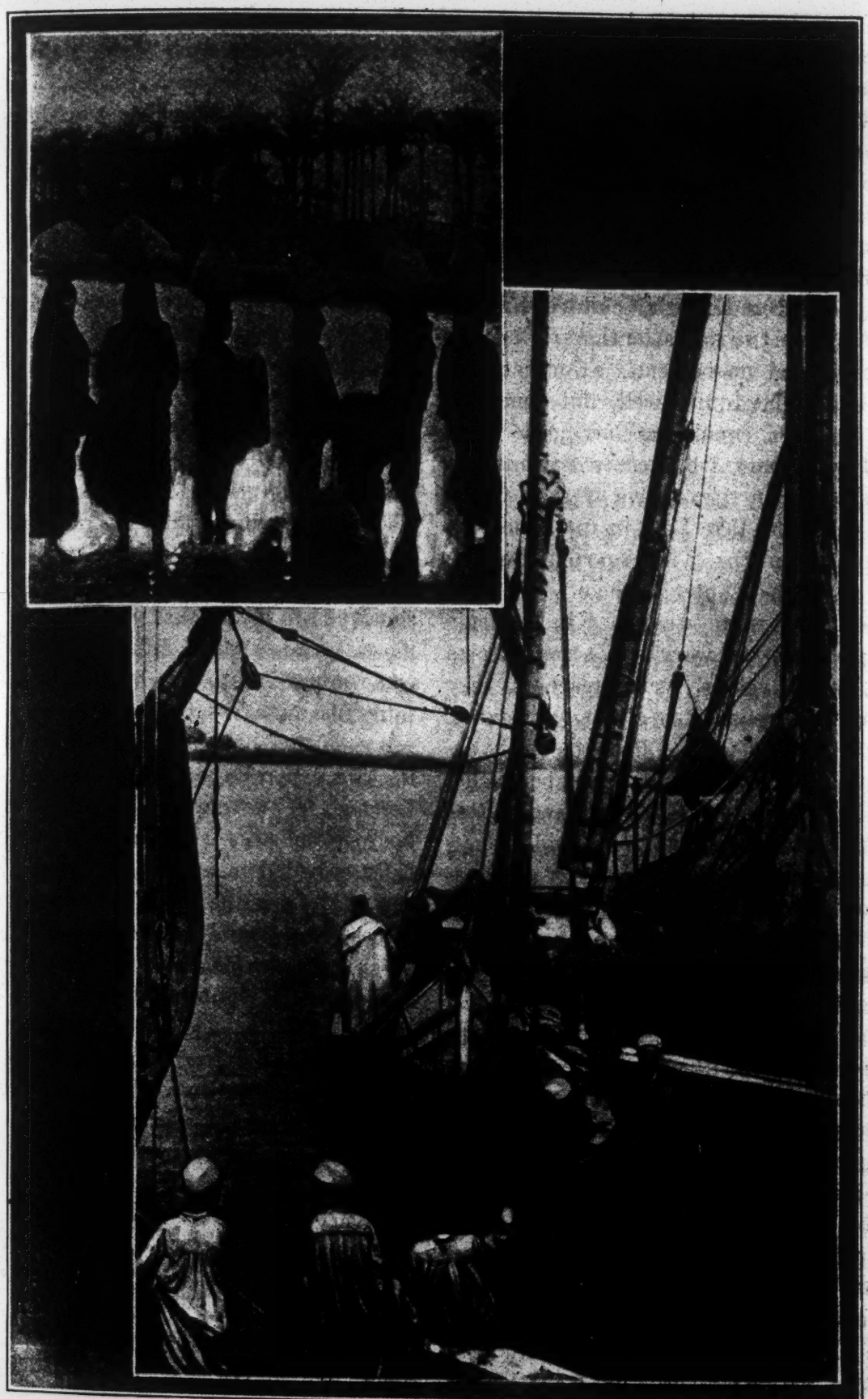
By Davida M. Finney, Mansoura, Egypt.

DURING MY first year in Mansoura, I found that our Primary teacher was going to be married the coming summer, so that I must be prepared to fill her place in the autumn. Miss Rose was obviously the one to take her place, for Rose has a special gift for work among little children. She is a born teacher. I had seen her, that year gather fifty dirty, wild, little street Arabs into a small room, and conduct a model Sabbath School class. The fifty boys and girls, packed tightly together on the uneven dirt floor, sat enthralled as she told them a Bible story, they learned the verse she taught them, then, and this was the marvel to me, perfect order reigned as she handed out the few colored Sabbath School cards she had, enough for only half present. Those disappointed were soothed and calmed and managed so diplomatically that all walked out quietly and perfectly happy. Not another one of our teachers could have done it half as well. I could not have done it myself!

Yet Rose had her faults—grave faults. This Sabbath School class of street Arabs was a special thing; it lasted less than an hour; it involved the telling of a story, and Egyptian children love stories more than any children I know. Her remarkable success with the revealed but the potentialities that lay within her, her real inherent gift for teaching. But the gift itself was undeveloped and not rightly understood. When it came to the daily grind of class work, the trials and weariness of the daily routine, then Rose lost patience. Like the great majority of native teachers, men or women, she firmly held that a teacher can do no wrong, and that he holds the rod by divine right. The oftener he wields this insignia of office, the better does he maintain his high position.

Together with this conviction, he holds a second equally pernicious. His use of the rod is held to be a true symbol of what he must do with his tongue. In order to make quite evident his authority, he must use his tongue in loudly belaboring his class individually or collectively. He goes on the principle that fear is the only language the Egyptian child can understand. I do not say teachers in other countries are free of this misconception. I merely say that it is more firmly rooted here—probably a relic of the old days of Pashadom and the "kourbadge" (whip).

It was an easy matter to enforce our rule in the school of no whipping except by the head teacher, but it was an entirely different thing to change the tone of voice most of our teachers used. As long as they held to a certain view of what their attitude to children should be, the tone of their voices was beyond me. And Rose was the worst of them all. A number of times that year I had blushed, in approaching the school house to hear her voice half a block away. And whenever I remonstrated and explained to different teachers I could not seem able to make my point clear. It was as



WATER CARRIERS—EGYPT'S SYSTEM OF SUPPLYING WATER.

though I talked to them in an unknown tongue. They listened, they even agreed, but they did not believe me. One of them, one day, voiced the thought of all the rest when she said, "But Egyptian children are not like American children. American children are well brought up, and well behaved. They will naturally be good. But Egyptian children! They don't expect to pay attention unless they are scolded or beaten." I understood the inference quite well, but remained on my part, equally unconvinced.

In February I had asked the missionary ladies in Alexandria if they would be willing to take Rose in for a month's training in the Kindergarten Department of the Central School. They replied that there was no Kindergarten Supervisor, the work was being carried on by the young Syrian teachers, they were not prepared to give any training. But if I liked to send Rose to simply observe for a month, they would be willing to have her. And so, in March, Rose went. Everyone was very kind to her, and the teachers gave her what explanations and help they could out of school hours. Rose writes about her school work in one letter, "I feel happy to tell you what I am doing in Alexandria. I stay from half past eight till twelve with Miss Emma with the little children. When it is time to read I sit and notice how she is teaching them. In the time of singing I sing with them, and whatever she tells me I do it with pleasure. From half past one till half past two I help Miss Emma in teaching Arabic lessons. Then I go to Miss Selma's room to notice how she gives her English lesson The rest of the time I am with Miss Emma. Miss Walker asked me if I liked to take a turn once a week to read and pray with the little children, and I was very pleased to do it. At night I write the stories which Miss Mason gave me."

In April Rose came back. I mean, *a rose* came back. The same Rose in many ways, of course, but such a different Rose in very many other ways! I could hardly believe such a change was possible in any person in so short a time. During the first week after she came back, I went to her room over and over again just to marvel at the change. The new Rose was always kind and gentle. When children were naughty, this Rose settled matters so quietly and wisely. This Rose had a voice that was always low and soft. I never heard her scold. She never slapped. She loved little children. She realized it and she knew something about how to express her love and solicitude in a way that would help them most. And what a difference soon became apparent in the children! A certain fussiness disappeared, a quiet, a peace settled down. And as I stood in the big central room of the school and listened to all the various sounds of a busy school at work (for we are dreadfully crowded in our school, and cannot get away from the sound of each other's voices) the sound of Rose's voice was conspicuous by its absence. Around her corner of the building there reigned a restful calm.

On Friday afternoon, at teachers' meeting I asked Rose if she would tell us about some of the things she had learned when in Alexandria. I had not any idea what she was going to say, so was very curious to see what was coming She began: "The very first thing I noticed when I went into the class rooms down there was how quiet the teachers were. They spoke in such low tones and never raised them! They seemed always to be prefectly calm, no matter what the children did. And the strange thing about it was that the chil-

dren were so good. They were much better than our children. And they were so polite, not only to the teachers, but to each other too." She went on to mention a number of other points I will not take time to repeat here, and then ended up by saying, "And now I am going to tell you about the strangest thing of all—something that surprised me very much. Do you know, in all the time I was there, Miss Emma never whipped or slapped a child once! In fact, she never does! If any of the children do wrong, she talks about it to them and explains why they must not do whatever it is, and then shows them what they should do, and that is all. Oh, of course, she punishes in some ways sometimes, but not often and she never whips!" And when Rose said this, my teachers all looked at each other, and such a breath of surprise went around the circle! And you can imagine how I was feeling all this time! I simply held my breath for fear somehow I might spoil the effect. And the funny thing about it was that Rose was explaining these things as though she had never heard of them until she had gone to Alexandria! She was quite simple and sincere about it. They were her discoveries and the other teachers listened to her with deep interest as to truths heard for the first time, and marvelled and discussed. I couldn't get over it! I had exhorted and admonished all year on these very points, and explained myself weary all to no avail. Then suddenly Rose, in one-half hour, had explained the whole matter quite satisfactorily, she declared it not only feasable, but also the most wonderful and successful way of teaching. She cited, in proof of her claims, things seen and tried by herself, and presto! the trick is turned! Everyone nods her head and says, "Yes, that sounds reasonable. How very interesting!"

It was just another illustration, I suppose, of the old truths that "seeing is believing," and "experience is the best teacher." Rose, and all the other teachers with her, is only too eager and willing to carry out instructions if once she can really understand them. She will strive untiringly for an ideal, if she can but once catch a vision of it. Abstract theories are not very convincing. Prove the ideal possible by letting her once see it, and Rose at once becomes the ardent supporter of these same theories.

I have not mentioned all the many different ways in which Rose was helped by her visit to Alexandria. She came back with so much good material, so many songs and stories, and games, such satisfactory methods for use in her work, that our Primary Department is now a joy and comfort. I have told you chiefly about her change of attitude towards the children because, after all, that was the great essential. That is the great lesson the Kindergarten Department in Alexandria can teach our teachers from the out stations, and in teaching them, will wield an unmeasurable influence in all our schools in Egypt. Maintaining that Department and keeping it as the Training School for outside needy teachers is, I think, one of the urgent economies our Mission can make. I cannot possibly tell you how grateful I have been ever since Rose's visit for her one month's observation.

This Kindergartener effort in Alexandria has been the Pathfinder for this sort of work in Egypt. The trail is blazed. Is it to be followed up? This question can be answered only by future missionaries with a Kindergarten training (and we are hoping for a goodly number with such training from among the 241) who are much needed for this sort

of work all over Egypt not only for children who attend our schools but for the little street arabs of the type such as has been well described by the articles written by Miss McMillan and Miss McCrory. These little street arabs need something done for them every day of the week, and it is for us to find out some way to do it, that is, to follow up the trail blazed by these Pathfinders in Tanta and Benha.—M. Finney, Editor.

STREET SABBATH SCHOOLS.

By Carol E. McMillan.

AS THOSE in charge of the Sabbath School near the last corner before they reach the building in which the Sabbath School is held, a motely array of urchins appears at the head of the street and upon seeing the approaching teachers, they send up a yell that announces to all of the others that "They are coming." Then these turn and make one grand dash for the street entrance to the Sabbath School while others come and take one look around the corner to make sure they have been informed aright and then they follow the first at top speed. Arrived at the entrance, they wait until the teachers pass in and the superintendent, or better, the leader, stands at the door barring their entrance until the teachers get the rooms in order for them to come in. When benches have been properly arranged the girls are admitted first, then the little boys, and then the big boys. They have learned that this is the proper order of entrance.

Were it not that the leaders exercises as much control as she can over them, there would be one grand scramble to see who would get in first. As it is, their entrance is accomplished with more speed than decorum.

The girls sit upon matting spread on the floor; the boys upon benches as long as there is a place, and the remainder either stand or sit on the floor.

When all are seated, the leader and teachers sing several numbers from the Arabic Bible Songs. At first they encouraged the children to learn the songs and sing with them; but they had such a propensity for roaring at lung limit that it was thought wiser to let them listen. The song that has been sung most frequently and which seems to have made the greatest appeal to the children is the 62nd Psalm, the first eight verses. The chorus of it runs: "God is my Savior, God is my Savior, God is my Savior; And I have no other." It has afforded us a good deal of amusement, and a good deal of gratitude, too, that our Sabbath School is inseparably linked up with, "God is my Savior." Wherever and whenever any of the children see any of the teachers or leader, they are first made conscious of the child's presence by hearing, "God is my Savior." But don't think for a minute that it is uttered in any pious tone.

The singing is followed by prayer in the three rooms. Then the children are taught a verse of Scripture and the Sabbath School lesson or some other Bible story is told them in the most graphic language possible. A creditable number learn the verse of Scripture and some are able to tell the story; but we find that it needs "Line upon line, precept upon precept" to make much of an impression."

The crowning event of the hour to the children is the receiving of the Sabbath School picture cards which are distributed for wise reasons after the closing prayer and just as they are leaving the building. The cards are grasped tightly in grimy hands until enjoined by the teacher to hide them or the other children in the street will snatch them away from them. If one is lucky enough to possess a pocket, his card is stowed

away there. If he has none, it is tucked away most surprisingly underneath his garment somewhere.

Suppose, as is sometimes the case, that during the lesson period the presence of some is manifestly no longer a virtue, and they are ejected, what happens then? Why, the remainder of the period is enlivened by the necessity of dodging pieces of brick, mud, or other available missiles which are thrown in at the windows with an accuracy of aim that would do credit to a young David. And

THE UPRISING IN EGYPT.
Moslem women harangued the crowds in behalf of Nationalism.

when the shutters are closed in self-defense, the sport does not always stop, but is continued as the teachers and leader start on their return home. A crowd of boisterous, young rascals follows them and they give vent to some of their impishness by language which should not appear in print, and by firing at them at short range whatever objects come to hand.

The personnel of the attendants ranges from little, sticky babies carried by brothers or sisters, to pupils—boys—in the fourth year in the schools. The majority of the younger ones are so dirty that to make them presentable in polite society would require a hair-shave and the vigorous use of a goodly quantity of water, soap and sand.

The magic of that bright picture card draws them and they come again and again and listen to the teaching for the sake of getting it.

This kind of work is being developed more in our stations of late than formerly. There are always such hordes of children to be found in the streets. The number of such Sabbath Schools could be multiplied indefinitely if there were sufficient workers to look after them, and a place provided into which the children could be gathered. The picture card so far provides a sufficient incentive to more than fill ones available space. Indeed our difficulty has been to keep from getting too many children. When we have the rooms overflowing with

wriggling, mischievous youngsters we cannot do any effective teaching. It keeps ones wits sharpened, and has him guessing most of the time to know how to meet them next. But it is a great work and God grant that its results will be found in a great company of redeemed who will rejoice in the love and mercy of God before the Great White Throne on that day when there shall be gathered from all nations of the earth those who have accepted the gracious invitation of Christ: "Come unto me."

A SABBATH DAY IN BENHA.

By Jeannette L. McCrory.

THE SABBATH Day as a day of rest is unknown here in Egypt. Very much to the contrary we find it necessary to rise earlier on that morning in order to make all of our preparations for the day's work and not be rushed.

Here in Benha I find this one of the most interesting days of the week because of the splendid opportunity we have of working with the little street waifs—Benha's unschooled children.

Soon after breakfast I call the servant, give him two or three Sabbath School cards and send him out into the highways and hedges to invite the little ones in. In a very short time I hear a dreadful noise in the street—can it be a mob? I rush to the balcony and look out. There in the street is the servant following a crowd of fifteen or twenty of the dirtiest little children you ever saw. Most of them are carrying babies on their shoulders and leading one or two by the hand. Each one is carrying a loaf of bread, some orange skins, a lump of sugar or something else equally good to eat during Sabbath School and all are singing at the top of their voices but not following any special tune and no two singing in the same key except by accident. These children he lines up outside of the school building and then starts off down another street for some more.

At eight o'clock I start down the stairs. As the door closes they say to each other, "Here she comes," and then they each one call our, "Saida, ja Sitt." As I come up they each one in turn kiss my hand and then I usher them into the school house where the Bible woman and as many teachers as are necessary to keep order teach them songs, Bible stories and memory verses.

At nine-thirty the Sabbath School in the boys' and girls' schools is over and then Mr. Walker with two of the men teachers goes over to the other side of Benha, collects the children there and they have another street class. At this same time with two of the lady teachers I go to the central part of Benha. Again the servant has gone ahead, told them that we were coming and the children were again gathered in front of the door. As we came in sight they began singing at the tops of their voices the 62nd Psalm, "God is My Salvation." Soon, however, they learned that I did not approve of such boistrousness in the street and now they hush at once when they see me put my finger to my lips.

At once we ushered them into a small room about 12x15 feet with mud walls and floor, containing a mat for the children to sit on and a bench and one chair for the teachers. We seat the children on the floor in rows and then begin the singing. As soon as the song is heard other children gather at the door and the servant stands there with the cards inviting them in and promising them cards if they will come. If they have never been in before their modesty and

the fear of the strange lady keeps them back until they hear us singing Psalm 51 which has a rather catchy tune and appeals to the children very much. Since we know how much they love it we always sing this number just before the lesson story begins and then all of the children at the door come in.

As their little minds are not capable of retaining a new story each week we did not try to take up the regular Sabbath School lessons but rather tried to tell them stories about Christ's love for little children and also to give them a new code of morals. Their ability to memorize word for word is very great but it seems much harder for them to gain the thought from the verses. On one Sabbath they could recite the fifth commandment so glibly and so I was trying to explain to them what it really meant. After telling them in many different ways that it meant to obey your parents, at last I asked a little child what she would do if, when she went home, her mother asked her to get a pail of water. Promptly she answered, "I would say, it's cold, I don't want to." Then I saw that all of my talk had been lost and I must try to appeal to them in another way.

At another time the story of the "Lost Sheep" had been told and the speaker had tried to show how well a shepherd cares for his sheep and to draw from that God's love for His children. At last the question was asked, "If your father has a sick sheep what will he do with it?" "Sell it!" was the prompt reply.

A few Sabbaths ago I was extremely encouraged when I saw that my little girl "Cat" by name was really getting the idea which I had been trying for three weeks to give to them. They had just memorized "Create in me a clean hear. O God, and renew a right spirit within me' 'and I had tried to teach them that they could not have a clean heart and still sware and call each other names, etc. This morning I had asked "Cat" to tell what this verse meant and as she was explaining it a little boy began to talk and another child said to him, "Shut up, you —— ——." "Cat" at once turned to her and said, "You shut up. I was just saying you must not call each other names. When you feel like doing that you must stop and say, 'Create in me a clean heart, O God,' and He will do it, too."

On this same Sabbath one little boy began to realize that we were talking about God; he desired to show his appreciation, but not knowing any other way of doing so he got down and went through the motions of the Mohammedan prayer.

When the children begin to get restless we have them sing another song, say the Lord's Prayer and then line up and I give them their cards. The first two cards are given to the best girl and the best boy, the next two to the cleanest girl and cleanest boy and the last one to the worst behaved one. This encourages good conduct and cleanliness and I have seen a great improvement in these children just during the few months I have been privileged to meet with them.

Sabbath School being over we return to our homes about eleven o'clock in plenty of time to clean up and rest a little while before dinner. In the afternoon we have our regular Arabic preaching service at four o'clock in the Winter or five o'clock in the Summer. This service is over in time for us to take a hasty lunch and be ready for the soldiers who come in for a service at six-thirty and

remain singing the songs they love best until nine-thirty.

So closes our Sabbath day in Benha—a day full of opportunities—Our Blessed Responsibility.

HOW DO MORE FOR EVANGELIZATION OF EGYPT'S WOMEN.

By Helen J. Ferrier.

IN AN age when efficiency seems to spell success, specialists have become a necessity. And if specialists are indispensable, may it not be just as necessary to specialize in our means toward a desired end?

Our Aim.

In a mission field the chief goal, unquestionably is, or should be, the evangelization of the peoples in that field, but the workers would see them not only God-fearing people but cleanly, industrious, progressive, enterprising, peace-loving, law-abiding citizens as well.

Is the Aim Realized?

This the aim. Are we realizing it? To what extent have we accomplished our aim in Egypt? It has not been fully realized certainly or missionaries would no longer be needed here. Your workers are naturally inquiring into whether the results justify the great amount of time, money and labor expended or should new methods be adopted to procure larger results.

Education's Part.

Undoubtedly education has played a leading part in soul winning in Egypt and our schools have been a strong agency wherever founded. There is often the risk, however, of a little knowledge proving a dangerous thing and of the idea prevailing in many minds that education is Christianity. A prominent Moslem once, in conversation with me, insisted that when Egypt became educated she would be like America!

Though our task primarily is to teach them that religion is of the heart and not simply head knowledge yet there are many other things for them to learn that must go with the change of heart. But to enter the houses of some of the better class Egyptians and note the order and cleanliness and the peace and comfort of these carefully kept, well appointed Christian homes one is apt to forget that all Egypt does not enjoy this same enlightenment, forgets that the unreached millions are still in darkness and ignorance. Have we always realized just how much more than godliness they need to be taught?

Cleanliness Next to Godliness.

For instance, if we believe that "cleanliness is next to godliness," have we been careful to teach them this? Have we taught the requirements of godliness and put no stress on cleanliness? If so, then we have not performed all our duty. But I hear some one say, "This is not easy to do, it sometimes, offends and again closes doors in our faces." Granting that this is so then some other method must be found and used.

Boarding School Influence.

Boarding schools teach our girls order, tidiness, cleanliness, punctuality, home making and many ethical subjects as well, while striving above all to teach them to love the Savior.

It is a noticeable fact that in most of the Egyptian families that are cleanly and hygienic the mothers have been educated in boarding school or else have come into close contact with some mission home. They have gotten into the home *Mission home influence* far enough to see and appreciate its management.

I remember once, three Egyptian

women coming to call when 'twas time for the mission baby's bath. They were invited to see the spectacle and were highly delighted. One woman upon seeing the bedroom appointments, which were simple enough, and noticing specially the little white bed for baby remarked, "It's just like heaven." Have we given them too few glimpses of these inner pictures of the real home?

THE UPRISING IN EGYPT.
Moslem women waved their flags from carriages and automobiles.

Too much stress cannot be placed upon the influence of a Christian home. It is a powerful agency in mission work which may not always be appreciated in summing up a mission's assets. The homes furnish opportunity for the personal contact which I think so strong a factor in mission work. For, if we are to keep those among whom we work off at long range and only reach them through deputies, at least half of our influence, if not more, is wasted. We must not only visit them in their homes but have them visit us and make them feel welcome. Often a peep into a clean orderly home, though simple, furnishes them fresh incentive to make their homes more attractive.

Drop in the Bucket.

But the Egyptian women who visit our homes and our boarding and day school girls are but a drop in the bucket as compared with Egypt's millions of untaught women and girls!

How Can They Hear Without a Teacher?

How is a poor ignorant peasant woman to know her small baby should be bathed and kept clean and the flies kept from its eyes and not to feed it green cucumbers before it is a year old unless some one tells her? How is she to know how to train and control her children, If she can't control herself and has no one to teach her? How is any ignorant woman to know she should keep her home clean and attractive so that her husband will prefer it to the cafes unless some one tells her so?

How can she know the danger of fevers and diseases from dirty water and decayed or ill-cooked foods without a teacher? Can she know the comfort and safety from any illnesses found in frequent baths, fresh under-clothing, clean dishes and spotless table linen without being taught? But simply telling them, makes little impression. There must be practical illustration in as many cases as possible.

Community Houses.

And so the idea of sort of community houses has been evolving itself in my brain for some time. If houses are not possible, then a few community rooms wherever we have special workers among

women. But just as a school furnishes opportunity for religious instruction and soul winning so would I have these community centers furnish the same opportunity. Christ and His teachings could be taught in class and meeting while the women might learn practically of cleanliness as well as of godliness.

There could be a sewing day, a mending day, a washing, starching and ironing day, a cooking day; a day for dining room arrangements, another for bedroom arranging, etc., etc. These days could come once a month or fortnightly. Each could be developed as the scheme expanded.

The cooking might be divided into preparation of foods for adults, for children, for invalids, summer foods, winter foods, etc.

The sewing could bring out how to clothe infants, simplicity needed in school girls' clothes, how to repair garments, how to combine fabrics and colors and how not to combine them and dozens of other things.

There could be lectures on various subjects such as, "Infant feeding," "Training of children," "Care of the sick," "Vulgarity of loud colors and extremes in ornaments," "House appointments," "Cleanliness in bed and table linens and cutlery," "Visiting the sick," "Need of exercise," "Fresh air in homes," "Proper bathing," "Regularity in home life," etc., etc. Reasons for suggesting the above subjects are too numerous to mention. Many of these could be practically illustrated. For instance, a baby could be bathed and clothed in class.

These community rooms would be first of all centers for religious instruction and the household suggestions following I cannot but believe would draw many women from both Moslems and Christians.

Mission Mothers.

Our mission mothers could help in this work, though I suppose the big responsibility of detail would have to be borne by some one giving her whole time to work among women. A mission mother or unmarried lady worker might have a number of talks prepared on some subject and could go to a neighboring station to give them after using them at her own. It might be she could use them numbers of times in her own station but to different sets of women.

Are You Prejudiced Against Community Work?

Some of us may have a prejudice in our minds against the name "community house" as understood in America, because they so often seem to teach everything except religion. Well, here I would make Christian teaching the foundation of all the rest.

The scheme appeals to me because I believe it could be begun very simply and developed as the work grew, a mother's meeting once a month for instance, a class now and then for preparing foods for invalids, a meeting to show them how to make a bed, set a table, etc. Let them have a treat now and then of good music or some simple entertainment to vary things.

Residences for Single Missionaries.

In our scheme for further occupation of the field suggestions are made for putting two unmarried ladies, at least, in every station and may be more. A residence will then be necessary for them and a few rooms for this community work could be added. Or, if there was a small Bible training school for Bible women any place some rooms might easily be reserved in it for the com-

munity work. It seems to me this might grow into a great and effective agency.

Future Glimpses.

This scheme I propose will not only provide practical instruction through the community work, (should I call it social settlement work?) but would multiply the influence of homes for these unmarried ladies would have to have homes connected with their work. As at least two ladies would need to be together we need more recruits to undertake this.

*The plan also looks to the future possibility of children's dispensaries and possibly clinics being connected with the community houses. Lady doctors or trained nurses or both would then be urgently needed for this department.

My heart is filled with eager longing as I contemplate in anticipation the possibilities of the plan and its probable far-reaching results.

Martha and Mary's home in Bethany was doubtless a very simple one. Did you ever try to guess all the reasons for its having been such a haven of rest to our Savior? The charm it had I would see in every home in Egypt. Will you try to bring this about?

*This plan is being much talked of in our Egyptian Mission. There is an enormous field for nurses, especially trained in midwifry and the work such as is done in the children's dispensaries conducted by the Government. The Government has been the Pathfinder and blazed the trail. The need is so real and so apparent. It stares us in the face at every corner, in every narrow alley as we go about among all these villages.

One good trained nurse in a children's dispensary could supply an audience of one hundred women (mothers) a day for the evangelistic woman missionary and her Bible women. We are hoping that there will be a goodly number of consecrated trained nurses among the 241.—M. Finney, Editor.

Special Training for Bible Women.

The Pathfinder along this trail has been Mrs. Hart who conducted most successfully a little training school of Bible women in Zagazig.

In addition to what I have already written on "How do more for the evangelization of Egypt's women," I would mention the new-old subject of raising the standard of our Bible women, increasing their efficiency, their number and their salaries. The idea of multiplying little training schools for Bible women is growing in my mind.

There fell into my hands some time since information regarding a Training School for Bible women in Soochow, China. From the circular it would appear that this school grew out of the same felt need for more efficient Bible women which clamors for recognition in our own mission. To me there seem helpful suggestions in their rules which are worthy of consideration.

The suggested probation period, the slight financial help after the student has been accepted in the school, the requirements in passing examinations, the rising scale in salaries all seem to me workable and commendable hints.

But if we should require this much training of our Bible women their salaries would certainly have to be increased. Yet were some such training schools in operation sending out capable workers we would not be in such straits today for Bible women throughout the country such as exist in Minieh at the present time. This town is in middle Egypt and for almost a year we have been searching in vain for two suitable Bible women for that large city.

But let me emphasize again the need of personal contact with those among whom we labor. I firmly believe that the missionary even with inferior Arabic,

frequently can do more than the Bible woman. In speaking with a woman one day on this subject she said, "Yes, the Egyptian speaks better Arabic but it all seems to come from herself, (meaning the explanations) but I like the missionary better because she brings me new thoughts which help me." So let us not think that altogether the evangelizing is better done by Egyptians and the missionary is only to teach the teachers. The Egyptians must be our faithful allies, 'tis true, but sowing the precious seed personally is often the missionary's duty as well as privilege.

In conclusion I urge a large increase in the number of missionary ladies as well as in that of Bible women.

The Personal Touch.

There is much talk now days about this call that we seek to enter into the lives of our Egyptian sisters in every possible way. This is why we single women missionaries who are giving ourselves to this work are very much in need of creating a home environment for ourselves by having our own homes in which we can have full freedom to exercise the Ministry of Friendship. I have never ceased to be grateful to the Women's Missionary Magazine for providing me with a house of my very own and I am keenly conscious of the fact that it has much increased my efficiency and usefulness—by making possible the personal touch which always is part of a home of one's own. And so the Magazine has been a Pathfinder and blazed a trail which we hope will be followed up wherever possible in Egypt. When we get our 241 we hope there will be missionary ladies living two by two in many of these Egyptian villages exerting an influence which only a woman and her home can wield.

—M. Finney, Editor.

NA'AMA AND HOW SHE BECAME A BIBLE WOMAN.

By Bertha Grove Reed, Assiut, Egypt.

SOME eleven or twelve years ago a little girl turned up at the P. M. I. asking admission. She was a poor girl, and not especially promising. One eye was sightless, and the little face was not a sweet winning one. And that was before the days when every bed in the P. M. I. was engaged long before the close of the preceding term. A Junior Society in America had sent an offering, too, asking that they be allowed to support a girl in the school. So Na'ama was adopted by the Indiana, Pa., Juniors, and faithfully every year came the gift to keep her in school. Some times her teachers were discouraged. Na'ama did not learn easily, but she was so eager to learn she plodded faithfully on.

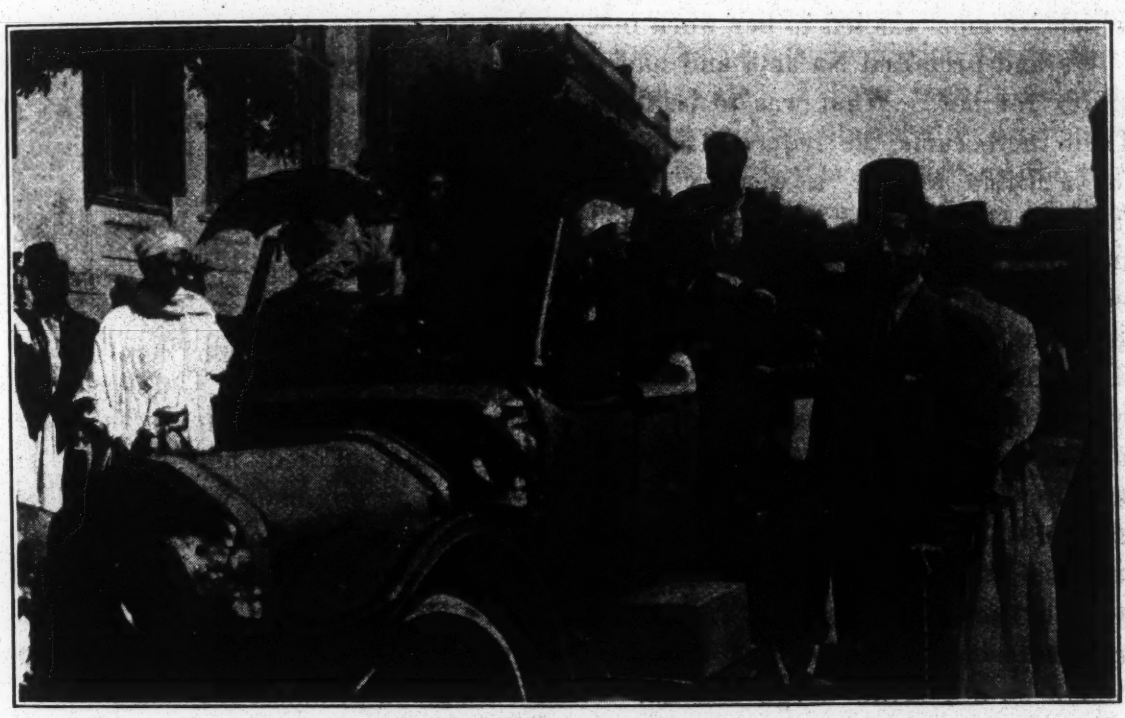
This child denied much that you would think necessary to happiness, had a rare blessing in this dark land—an earnest Christian mother. Who can measure the power of a mother's prayers, and added to those of her teachers and the faithful band in Indiana, let us see what God hath wrought.

But a new trial was in store for the girl. One scorching summer day disease fastened its fingers on the precious mother, and amid the noise, dust, stench, and flies in the open court of a village house the grim messenger is awaited. But the woman lying with only a bit of matting between her and the earth floor is oblivious to the squalor around her. Her face is alight with the glory of the Unseen, and the veil of heaven is for a moment lifted and she gazes like Steven on the face of the Lord, and like him, "They saw her face as it had been the face of an angel." And then the young

girl, just entering the teen-age, was left motherless.

She came back to school not grieving over her loss, but rejoicing in the Lord, Who had given her that glimpse of the Eternal, and longing to serve Him. Life now became hard indeed, for the lonely girl. In a few short months her father married again—a girl little older than Na'ama herself. Her unkindness to Na'ama's little brothers was almost more than she could bear. Her father, too, thought that Na'ama had had enough education and was unwilling to give her even the pittance necessary for car-fare. But undaunted by what most American girls would have considered an insurmountable obstacle, Na'ama prayed that some how the Lord would provide the car-fare for her, at last straining her faith to the limit she packed her meager ward-robe and set out the mile and a half to the station without a piaster in her pocket. When she reached the station whom should she meet on the platform but her cousin; who took pity on her and purchased the necessary ticket to Assiut. And she arrived at her beloved school several days late, with face swollen with weeping, but radiant with joy over her answered prayer.

Steadily she plodded on, though her one good eye became affected and it was feared for awhile that she would become totally blind. But regular treatment at the Mission Hospital was blessed and the danger was averted. At last the long desired goal was reached and with fluttering heart she held the coveted diploma in her hands. Rejoicing with her, the Juniors of Indiana sent her a gift of $10.00. This she wisely put into some furniture for her room—a mattress and cupboard. For Na'ama has made a vow that she shall give herself to teaching the needy women of her land. Indeed, at least, two of her summer vaca-



THE UPRISING IN EGYPT.

The modern young man dressed in European clothes, the old-fashioned man in Egyptian clothes, all in the same motor car, shout for Independence April 8, 1919, Cairo.

tions have already been spent in this way.

In Assiut one of our most consecrated Bible women seemed near death's door with an insidious disease and was given up by the physicians. So before Na'ama's graduation we had asked her to begin work in Assiut, in the place of this woman. Then she was almost miraculously healed and enabled to go on with her work. Notice this first link (visible to us) in the chain of events by which Na'ama was led to her work in C.

We had promised Na'ama and had no salary for her! What was to be done? Then there came the request from R— for a Bible woman, a wealthy widow there would keep her in her own home and pay her salary. So Na'ama was offered to them in R— but for some reason they were not willing to take her. (Link 2).

Then at T— they were disappointed in getting the Bible woman they were expecting. With rising spirits we wrote offering them Na'ama if she could get her father's consent. He was unwilling that she should go far away from home or that she engage in the work of a Bible woman at all. And he gave a flat refusal. (Link 3).

Mean time the teacher of the little girls' school in her home town had married, and pastor, patrons, and her father urged her to take this position. As no other teacher was available, and the place for her Bible work seemed uncertain she was advised to take the school temporarily. To most girls this would have been a welcome opportunity of getting a more honorable postion. But Na'ama could not forget her vow to the Lord, that she would teach women of her land the way of life. She taught the school for some months, until another teacher was found and so successful was she in that work that they would gladly have kept her. She said, "I tried to do everything just as we did it in the P. M. I."

Still the way did not seem open to start her in Assiut. Her salary was assured from the generous Milton Stuart Fund. (But shall I whisper you the secret?) We were so short of missionaries that there was no one free to start out with her and show her. So we wrote to Mrs. Hart who had charge of the district in which her home is, that she might have Na'ama if she could get her, and received the reply that she would be very pleased to take her for C—. (Link 4.)

The pastor at C— had been asking for some time for a Bible woman. Now mark you, unknown to us Na'ama had been spending her vacation in that very town with an aunt. The pastor had asked her to stay and teach the women there, and offered her a room and promised to go about with her and help her get started. (Link 5).

But Na'ama did not want to work in C—. So knowing that we were back from vacation, and counting on our long-before-given-promise, Na'ama turned up bag and baggage one sweltering August afternoon, and announced herself ready to begin Bible work in Assiut. We were in the throes of moving and the thermometer was some where above 100 so energy both mental and physical had almost oozed away. Though crowded to the last degree the P. M. I. people kindly offered to take Na'ama in until we could arrange her work. Now none of these offers of places to work had been made to Na'ama without special prayer, and a real sense of leading in the matter. But we were quite non-plussed at the turn events had taken. However, one of the Khyatt school teachers offered to share

her room and table with Na'ama, and another, who had been doing Bible work during the summer, to go out and introduce her to the women and show her the houses. So after prayer with her and many warnings against discouragement, and temptation Na'ama set out on her long promised task. Then came the Prayer Conference, and Na'ama attended the meetings. (Link 6).

One morning a Moslem convert told the story of his life and the persecutions he had endured for Christ and how they all seemed as naught for the joy of Christ in his heart. As Na'ama listened the question came to her, "What have I ever suffered for Christ? I've been unwilling to work any place but in Assiut. I was not even willing to go to C—. I know the Lord has been calling me to go. I have been a 'Jonah.' But now I'll go where you want me to go, dear Lord. I'll do what you want me to do." (Link 7).

The pastor from C— was at the Conference. Again he asked Na'ama to come and help them there, and she said, "I will go." (Link 8).

So with a radiant face she came to tell us of her new resolve. We could only say, "It is the Lord's call, you must go," and together we went over the wonderful way the Lord had led her and his marvelous patience, and again she said, "I have been a Jonah," and we agreed that there was no doubt about it.

So she left the companions she loved and the dear school town and went forth to begin in a new place but with a clear conscience and a sense of the Master's presence. She has met with many difficulties and overcome many obstacles, but at the recent Conference for Bible women of her district the missionaries were delighted with her spirit of self-sacrifice, and evidence of the victorious life within.

"The man that fears the Lord
God's way shall understand,
The friendship of the Lord
Is ever with his own
And unto those that fear His name
His faithfulness is shown."

THE MISSIONARY WIFE.

By Mrs. John Giffin.

THE GOOD people at home are always interested in what is written about the people in mission lands, their customs, etc. I have been wondering if they would be interested in missionary wives, what they are doing and the part they take in the work. Some of them take a very active part indeed and of these I would like to tell you.

When there are small children it is hard for a mother to take up regular work; but even here, if a trusty person can be found who will look after the little ones, the mother often takes charge of the school, Bible work and house visiting where there is no single lady in the station. Just now experienced and trustworthy servants for children are hard to find and so the mother is more closely confined to her own family. But even under these circumstances she often does a lot to help on with the work.

In one station Mrs.— opened in her own home a small school for training Bible women for more efficient work—something that is very much needed. The young girls whom she found willing to come were from the very poor and ignorant class, but it was hard to persuade the parents to allow their girls to come and live in the mission house. Fortunately there was an older person found who could be with these girls and so they were given rooms where they

could live and do their own cooking and they were happy and contented.

Mrs.— gave them their Bible lessons and taught them how to teach and go about the streets and into strange houses. Some of these young girls have turned out to be very acceptable Bible women and are doing faithful work. This training school was started and financed by Mrs.— several years ago and we trust it may soon grow into a larger and more efficient training school that shall be undertaken by the mission.

In another station where there has been no single lady for several years, Mrs.— has had charge of a day school for girls, superintendance of the Bible work and teaches her own children besides doing a large work for the English soldiers stationed in the town.

Another has charge of the day school connected with our Orphanage for girls. She spends almost her whole time in this school and visiting the houses. The Mission maintains two dahabeeyas and one steam boat on the Nile and the missionary wife has no light work on any of these boats. When far away from the large towns, the house keeping is often a difficult problem for in many of the small villages food cannot be brought—not even a little milk for one's tea and coffee and the house wife is often perplexed as how to manage.

Then when towns and villages are far back from the river, the wife must take the long donkey ride with her husband, hold meetings for the women and tramp from house to house visiting the people. Another, we think is doing real mission work in caring for other missionary children. She has a goodly sized family of her own which would be quite enough for one mother, but knowing the needs of some in isolated places where there are no school advantages for English speaking children, has opened her heart and home to some of these and is doing by them as though they were her very own in order that they may attend the school in Cairo for English children, opened since the beginning of the war, by the English.

Some of the widows are well reported of for good works. Their hospitality seems to know no limit. They literally fulfill Paul's idea expressed in 1 Timothy 5:10. For years past it has been the custom among the families in the Cairo station, to invite all the theological class, sometimes numbering more than twenty, in for a dinner during the term. Of more recent years, for various reasons, sometimes on account of bodily weakness, this custom has not been carried out as formerly, but one good mother, if not able to have them at her own table, provides the dinner and sends her own servant to cook it for them in their own hired house, (hired by the seminary for dormitories).

Her own drawing room is open to all English speaking Egyptian young men each Saturday, for a Christian Endeavor meeting managed and conducted by themselves. Once a quarter they give a Christian Endeavor Social which affords the young men great pleasure. Years ago they depended on the ladies of the house to provide the refreshments, now the young men provide everything, prepare it for serving and ask only hot water for their tea. At these social meetings they always have an interesting program and the social part of the evening is a great delight to all, but to none, more than to the one who so lovingly and willingly gives her room over to them.

Besides this Christian Endeavor for young men, there has been for years a Christian Endeavor meeting on Sabbath

WM. J. BELL, M. D.
Egypt, 1919

MRS. WM. J. BELL
Egypt, 1919

JAMES A. POLLOCK
Egypt, 1919

MRS. J. A. POLLOCK
Egypt, 1919

REV. J. C. LORIMER
Egypt, 1919

MRS. J. C. LORIMER
Egypt, 1919

NEW MISSIONARIES TO EGYPT UNDER APPOINTMENT OF FOREIGN BOARD.

REV. W. J. ADAIR
Sudan, 1919

MRS. W. J. ADAIR
Sudan, 1919

MARTHA ELIZABETH ADAIR
Born July 26, 1918
Sudan, 1919

JOSEPH S. MAXWELL, M. D.
Sudan, 1919

MRS. JOSEPH S. MAXWELL
Sudan, 1919

NEW MISSIONARIES TO THE SUDAN UNDER APPOINTMENT OF FOREIGN BOARD.

afternoon for English and European young men and women which meets in this same drawing room. Also a weekly prayer meeting each Thursday evening throughout the year. Who can estimate the help these meetings have been to those who come and go and to those who have been here for many years. This room has become almost sacred to some of us.

Many of the soldiers attend these meetings and to some of the houses, each Sabbath evening, many of these soldiers are invited to supper after the church service, to give them a little of the home life. This taste of home is greatly appreciated as their letters often testify after they have passed on to other parts of the world, some of them to return no more. Many have testified that they found the Saviour through personal work during the evenings thus spent.

The above has been written to show what is being done in a quiet way and not often reported. Some do a great amount of house visiting especially among the sick and mourning ones and some have been untiring in their work in the "Tea Rooms" for the soldiers.

It all goes in and makes a busy life in these days of great need. It is all done freely and lovingly, each according to her ability. The joy of our Lord Himself was service and may it be said of many a faithful one in far off lands, "She hath done what she could."

LOST—HOW?

By Rena L. Hogg, Assiut, Egypt.

"AS THY servant was busy here and there he was gone."

"I wonder not at what men miss," said Ruskin, "but at what they lose," not at what evades their grasp but what having grasped they fail to hold. Were Ruskin in the mission field today he would find much at which to marvel, and it is of a few of these things that I wish to talk to you.

During our last meetings of the Association we were confronted by a laborious but fascinating task. Our Board asked us to face and answer an inspiring question: Had we 241 missionaries in Egypt in addition to those already at work what would we do with them? As day after day with pencils in hand we travelled in thought from one district to another and from one form of work to another, sketching a new future, we saw visions and dreamed dreams. And amongst many dreams was this, that a time would come when every institution would be so manned that we could follow up each advance till it became a solid gain, cease to let slip through our fingers what our labors had won, and remove from our work all ground for pitying wonder.

Mission life has been for me so rich in happiness and its privileges are so great that instinctively one seeks to veil its sorrows, but that our dream of better days may have for you more of the alluring glamor that it has for us, we must venture to write to you frankly of our recurrent losses. You may find it joyless reading but do not forget that though my pictures must be dark today there are contrasting pictures one might show you that are bright with promises fulfilled.

An Egyptian Princess.

Some years ago I wrote the story of a little "Egyptian Princess." Very unprincess-like she was in dress and surroundings but "Ameera" means "princess," and I hoped that she might fulfill her name's significance and become a princess in the kingdom of the Father.

She lived in Assiut close to the Khayyat school and her longing for school, her swift and simple preparations, and her joyous entrance, impressed her on my memory—a dear and pleasing picture which I tried to share with others by penning her unfinished tale. For myself I ventured farther and in my heart I wove a future for her from the hopes my fancy spun.

Then I lost her! She stayed in school but a few short months and disappeared. No one followed her. No one even noticed her disappearance. To the busy band of teachers deserted by their missionary superintendent she was but one of 270 to be taught daily in the overcrowded rooms. A few absentees were no unmixed loss and "as they were busy here and there she was gone."

Now why had the missionary deserted her staff without any adequate arrangement for the part she herself had played in the school's life? Of course because no one was available. Has the church any idea of the heart-sinking with which we wait to hear the question answered, "Whose furloughs are due next spring," or our sense of deadlook as we face the gaps that can only be half-filled and can be half-filled only by loss elsewhere?

So one of our earliest decisions in that room of visions and dreams, where we sat and so hoped for a day of great things, was that we would deafen our ears to the syren call of new adventures till we had so manned the work already in hand that furloughs need no longer involve the present dislocation and disaster.

I wish that it was difficult to duplicate the tale of little Ameera. The real difficulty is not duplication but selection. In her case one can comfort one self with the thought that though lost to us she may be in the Shepherd's fold. Our very ignorance regarding her leaves to us room for hope. It is not always so.

A Wandering Sheep.

Some years ago we had in the boarding school at Assiut a pupil who gave endless trouble to all her teachers. A temper hard to govern and such a tongue as James described for us was united

WANDERING SHEEP

in her with a baffling strain of abstinacy, and together made her a source of difficulty whether in class room, kitchen or play ground. Then came a crisis. Some final clash of will against authority necessitated a long drawn battle in which Ghalia was at last thoroughly defeated, but with such a defeat as meant for her a first real victory over self. From that day she began to improve and in the course of a year she was received into church membership.

I was in the habit of helping on such occasions and Ghalia and I had earnest talks together. Of that little group of communicants it is she alone that I remember vividly. There seemed more sense of sin in her, more real repentance, more active desire and conscious spiritual experience, than in any other. It may have been only that she had a special gift of expression but it was very sweet and convincing, and as her school record of continuous improvement confirmed her story of the life within, we all agreed that she was ready for the step of public confession.

How soon it was after this that Ghalia left school I do not remember. She was a free pupil from a very poor family, no great scholar, and unlikely we thought to have gone much farther in mental acquirement. When after a long summer vacation she failed to return, it was with satisfaction that we learned that she had been engaged as a teacher for a little Coptic school in a distant village where no Evangelical school had yet been opened. A very small lamp, we find, can shine brightly in a dark place.

But our poor little lamp was untended by any of Christ's ministers, and the powers of darkness (pride, lust of power, and love of money) are very subtle as well as very strong. Ghalia for the first time in her life was prominent and important. She had never known position but had been one of the despised, had never stood in the van of progress but always in its rear, had never exercised authority but had often rebelled under its yoke. Above all she had never possessed money but had known much of want.

And suddenly the situation was reversed. She had become "Miss Ghalia from the Assiut School," a product of advance, a sample to the community of Egypt's new woman, even her simple wardrobe conveying to them a faint aroma of town ways, and with a salary in her pocket entirely at her own disposal. There was exhileration in the change but it was too much for her. Like a draft of champagne it went to her head.

What harvests can be garnered by a visit paid in the nick of time! The little teacher has so much to tell and so much to ask. She is more eager for advice and sympathy than ever she was as a school girl and you do more for her in a day than at school you could do in weeks. All the old influences seem to live again, their power enhanced because they belong to days that memory has canonized. A variety of difficulties are adjusted and little things are righted that have not yet crystalized into habit, both in the mind of the teacher and in the minds of those who have the power to heighten or lower her reputation and make or mar her happiness. She and they start afresh with new understanding and with diminished chances of breakers ahead.

But to Ghalia there came no friendly visit, no token of loving interest from the one who had received her soul's confidences, no letters of affectionate inquiry or understanding counsel. She was out of touch with her old school and its helpful environment. There were many to criticize but not one to encourage and inspire, and not a hand was stretched out to stop her in her downward course.

That came later when the rate had become rapid and the old ties had weakened.

I shall never forget my next meeting with her. She had lost her first position and had found another, and having an axe to grind she was determined to make a good impression. But as I accepted

her effusive greeting and closed the door of my little room upon us two my heart sank. Her face had changed. There was strength but no softness in it and the eyes had a new boldness of expression. Her dress transgressed the strict village code of modesty and was a cheap imitation of a style above her. She wore too much gold and a covering of rich black silk profusely trimmed, on which she had spent the savings that should have helped her poverty-stricken parents. It was a pathetic picture to hang in memory's gallery beside that of Ghalia on a stool at my feet talking of her failures and a dream of seeing the Christ.

I grew more and more silent as she poured out her plausible stories but at last she, too, paused and then I told her what was in my heart. Perhaps she was a little touched. She at least showed no resentment; but she has gone far and, as I have said, old ties had weakened. Her new school was not so distant. We visited her as soon as possible but the hour had passed and we could do nothing with her.

Ghalia's course has been all down-hill. She has been a bad teacher, a bad daughter, a bad sister, and finally an unendurable wife, and a stumbling-block wherever she is known. Her strength of character has been devoted to a blind self-interest. She has defied public opinion, trampled on traditions, and exercised unusual originality and acumen, but all in pursuit of gain. The same courage consecrated to God would have made her a pioneer and a pathfinder in the Kingdom of Christ.

It seems terrible to tell you this tale. One longs to veil it or bury it in oblivion. What a hell it would be to live with such a tragedy ever before one's eyes while one's conscience laid all the blame on one's own forgetfulness and neglect! Instinctively one seeks refuge in the memory of some who equally alone have continued to be a blessing, and asks, "Was there not in her some fatal tendency that no loving care could have checked?" But answering memories arise of girls no more promising who, with timely help and encouragement, weathered the temptations and difficulties of a similar lot with fruitful results. Reluctantly one is driven back to the thought of Ghalia's unbefriended days. Why did we neglect her? Because it is impossible to do one's duty by such as she, unless relieved of other duties which, though not more important, are yet more clamant, insisting on one's attention with daily importunity. There is not a school in the mission so provided for that risks are not inevitable, and that some girl like Ghalia may not slip from it into oblivion far from all helping hands, just because the missionary is "busy here and there" striving to fulfill each day's unavoidable claims while arrears mount threatening to overwhelm her.

Do you wonder that in our plans for winning more victories for the Kingdom we would, as soon as new arrivals make it possible, seek so to man each institution that the entire strength and time of one missionary can be given to following up, in their own homes and through their after-lives those who are or have been under its influence?

Hospitals.

So far I have spoken only of school girls. In our medical work the same sad losses occur. We spend time, money, thought, strength, and prayer within the hospital walls. Surely it cannot be that any depart wholly unimpressed, while we know that on some the new-made mark is deep. But the day of discharge

comes, and God have mercy on their souls! Were it not that the Eternal Spirit who loves us all is the universal missionary ever seeking to save the lost and to perfect us in holiness, what chance would there be of any such impressions proving permanent? And while just because the Holy Spirit is the universal missionary, the spiritual results of hospital work are great, the fact remains that God so correlates such results to the extent of our human fellowship with Himself in purpose and effort, that the present harvest falls far short of what would be reaped if we could act more wisely.

The hospital is a door-opener; others should enter the door to complete the work. The hospital clears away misapprehensions and often lays the foundation for a strong new life. But in the nature of the case, the work is sometimes but a feeble beginning, and at the best the patient, returning to the old surroundings, will feel strongly the pull of the old influences, and should have the sustaining inspiration of the new friendships and of continued teaching.

A Discouraged Pioneer.

I think of one such life transformed within the hospital walls, and ask what the little woman is doing now.

It is years since I visited her in her own home and I have not seen her since. She was a gentle little soul, very modest, almost shrinking in her manner, but having found life while in Assiut hospital she had desired to carry life to her people, and at length a little church was ministering to their wants. The ground on which it stood had been her own. The money that reared its walls she had ventured to travel far afield to gather. A sort of self-effacing timidity in her was in curious contrast to the courage that her deeds revealed, and made them seem in her uninspiring surroundings the veriest mircale.

But now she was a little discouraged though full of desire. Would we not spend a week with her and help her to find out what was lacking and how to put it right? And we could not!

We spent a night and left promising to return. Once a chance offered but she happened to be absent and never since has it seemed to be the duty of the hour to journey south and fulfil our pledge.

What the years may have brought to her and her work I do not know. One thing I know—the little woman was an Egyptian missionary and we owe to such as she companionship and help. She had proved herself a path-finder, she had blazed a trail alone, but she needed human counsel and the fellowship of other workers to make the conquest of her wilderness complete. With all such we should be in the closest contact. They need us, we need them, and only together can we reach success. But our unity can neither be attained nor maintained without generous expenditure of time, and that we cannot give because we have more work on hands than can be arranged for by our present staff. It is not that we have thoughtlessly undertaken too much, but that success like health involves growth, and growth in mission work, as in the human body, begets needs. The work that one does today creates work that tomorrow will be too much without a companion.

In the past companions have never been forthcoming till the need became too desperate, recruits arriving a decade behind time. The response of the churches has always lagged behind the requirements of the fields, and the new missionaries sent out in 1919 come as

an answer to our plea of 1903. They should already be returning from their second furloughs.

But we rejoice with all our hearts that the plea has gone home at last to countless souls, and that in the realm of Christ history need not repeat itself. Some of our losses are indeed irretrievable but not all. It is yet open to us in large measure to redeem the past. Christ's promises and Christ's longings beckon us forward and He has committed to us the greatest of trusts. Whether we accept or reject it the trust is ours, but may not tarry. If we lose it, shall we ever dare to face Him with excuses?

"While thy servants were busy here and there it was gone!"

AN ADDED WORD:—The subject of Literature touches on another need so as to save the wastage. Girls on whom love and care and labor have been expended in the Mission Schools drift out of reach and sink back into indifference largely because there is nothing to give them to read, such as girls would care for. Here is a chance and an opportunity for some new missionaries for literary work.—M. Finney, Editor.

EGYPT'S CALL FOR MEDICAL MISSIONARIES.

By F. C. McClanahan, M. D.

SUFFERING brings the realization of universal brotherhood. Whether it is in the case of the poor ignorant "fellah," or a princely sheikh; the mute appeal of a down-trodden woman, or the sobbing cry of a half-starved baby. Mohammedanism, education, civilization pass by on the other side, but the ideal of the medical missionary is the meeting of the physical and spiritual need of them all.

The adoption of European standards of living, with all the defects of modern civilization, is rapidly exerting an injurious influence upon the more educated classes of Egypt; in strong contrast with the antiquity of the diseases of the tiller of the soil. The more primitive the people, the less liable they are to the fashionable diseases such as appendicitis. A change of environment, such as the transplanting of a tropical race like the Sudanese to the colder climate of Egypt, brings in its train a great risk of tuberculosis and other chronic infectious diseases. The power of resistance of the race appears to be almost completely annulled under these circumstances. We have therefore three general classes of diseases here in Egypt, those found in the upper classes that are the result of their contact with modern civilization, those found in the primitive people, and those found among a people like the Sudanese that have not yet become acclimated.

Leprosy is quite common in Egypt and no effort is made to isolate the individuals thus afflicted. A poor fellow used to hold up in our faces his partly amputated hands, whenever we rode upon a certain tram in Cairo. No one questioned his presence there, although it was plainly evident that this awful disease was the cause of his condition. In Tanta one of the most flourishing meat shops of the town was run for a long time by a leper. Since this is one of the most dreaded of all diseases and is spread by both direct and indirect contact, I need not mention the great need for a properly organized leper colony.

At least seventy per cent of the babies born in Egypt die. When one sees the endless string of them coming to the clinics during the hot summer months, suffering with dysentery and rickets, one wonders that any of them survive. How we wish that we might have the

opportunity of taking more of them in for the necessary food and care, that would mean the saving of many lives. When you commonly see babies not a year old being fed raw cucumbers and other things equally indigestible, one realizes that the only hope for them is the education of the Egyptian mothers.

Anemia, with all its results of inefficiency and lack of ambition; is found in over ninety percent of the poorer classes; Hookworm, combined with improper and insufficient food, is the cause. In one of our hospitals ninety-six out of a hundred of the general run of patients were found to be infected with this disease. There is no other disease that is more satisfactory to treat than this one, for we have a drug that will absolutely cure it, if properly administered. What a satisfaction it is to see the awakening of the mind and the rejuvenating of the whole physical make-up of a patient, following the eradication of this disease.

I wish that the unrealized need of this great host might break its silence and send a call so loud across the sea that the young medical men of America would flock to meet it. How gloriously they responded to the cry of suffering Belgium and France. How envious some of us were that we could not be with them there. But oh! that they might hear the wail of suffering womanhood and childhood of Egypt. What a welcome we would give them if they would line up shoulder to shoulder with us in meeting this grim foe.

ASSIUT HOSPITAL.

By Anna L. Corkey.

I HAVE been asked to write a few items of interest about our work here in Assiut Hospital. Like most of my co-workers I find it much easier to do the work than to write about it after it is done.

First, I want to tell you something about another medical missionary's work in the Southern part of Africa in the Livingstonia Mission. In 1915 I was at home on furlough and I stayed in Edinburgh for a few months partly to attend Bible Study classes and partly to get post-graduate medical work. While there my younger sister, (who is now a trained nurse in a Scotch Mission Hospital in India) and I decided to go to the Keswick Convention. We met 300 missionaries there of all denominations and from all parts of the world. Every morning at seven there were two prayer meetings held in different places, one for missionaries and one for home-workers who outnumbered the missionaries by many hundreds. Then one afternoon the platform was entirely given up to missionaries and chosen speakers from all parts of the world spoke each ten minutes about the work and the need and what struck me was the great similarity of the work, the greatness of the work, and the great need of more workers and more prayer and help of all kinds for those who are in the front trenches. For friends we also are engaged in a great war, the war on earth between heaven and hell. This doctor from Livingstonia told us about a poor girl, covered with sores, who used to come to their hospital for treatment and nothing did her very much good, till they tried a new medicine on her by hypodermic injection. In a few weeks

she was all right and was so grateful she stayed with them and is now one of their best and most faithful helpers in the hospital. She became a happy working Christian after her own people had got through with her and thrown her off.

And there are many similar cases in our Mission Hospitals throughout the world. The dark places of the earth are still the abodes of "Horrid cruelty."

All through this war-time we have had as one of our most faithful helpers a little maid who came here first with very bad eyes. She has had several operations and her eyes have improved so much that she can even read the thermometer and record temperature, and do many other things in the ward, through having seen us do them hundreds of times. Also, she did not know even her letters when she first came and now she can read her Arabic Bible, and is a communicant in our town church and is very particular about tithing her small salary. Her patients love her and she prays for them in addition to working over them.

One afternoon coming on duty after dinner I saw a well-dressed man walking up and down the hall in a very restless way and as visitors are kept out till two o'clock so that the patients may get a little rest and it was then only about one, I wondered who he was and where he came from. So I went up to him and asked him and he told me he had brought a little girl patient in and she was in the bath room. He said he was her half-brother. When she came out, a little girl of nine of ten years and was put in one of our nice clean beds. I could see that she had suffered and she had a queer smell, but her hands were all covered up by her dress and then I found out her very sad story, a story that made us all heart-sick. She had been naughty in her home, her mother was away in Cairo, and they punished her by tying her hands together tight enough to stop the circulation, tying them behind her and putting her in a room by herself for twenty days and giving her a little food every day.

They did not mean to maim her for life, but in their ignorance they did both hands literally rotted off, and they had such faith in the Mission Hospital they thought we could do some wonderful miracle so that new hands would grow. The poor hands, both as black as soot, looking like hands on a mummy were taken off and the dressings were done very carefully twice a day so as to save as much of the arms as possible. That was weeks ago and now Bahia is a happy little girl learning a little more Gospel every day, learning her Arabic letters, and sometimes naughty still. We hope after a little she can have a false hand attached to her right arm.

And yet there are still some clever Christian people at home who say medical mission work is a waste of time and money. We who are close up to the enemy's guns fighting against powers we know not how strong, but we do know our Captain is stronger and is sure to win, we know that our work opens doors, we shall never know how many till we get to our Eternal Home.

"THE BLESSEDNESS OF SERVICE."

(ASSIUT HOSPITAL).

By Miss E. D. Teas.

BETWEEN thirty and forty years ago, in a small village in Omdurman, the Sudan, Africa, a young woman recently freed from slavery was brought to Egypt as the servant of a family, so-called Christian. Habeeba, her name

meaning beloved, came as near being a lie as one could well imagine.

The above named family found her to be most faithful and she began to love the children, who grew up under her care and, after arriving at the age of marriage, which is a very early period in a child's life in Egypt, they were settled under the parental roof, each in his "turn," according to the custom of the country, from the eldest to the youngest, in order, as it would be shameful for a younger member to be married before the elder. Parents and guardians have all this in their own hands. Children humbly acquiesce as dutiful children should do.

While the years pass let us take a look at a certain struggling little Hospital situated near the river Nile, in a town called Assiut, a town of some reputation. Many residents, "Copts," as Christians of the wealthy class, having interested themselves in the work of the American Mission, as it is known all over the land, (i. e., our U. P. Mission) said Copts having become members of the U. P. Church, thus identifying themselves with the work of the Mission, urged that a Hospital be established. After they had known the Doctor, who was for five years a practictioner in the town and villages nearby, holding daily clinics in a small building where the poor people flocked from every quarter to have their various maladies healed.

At length in 1896 a nurse was sent out and together with the Doctor some plodding began. A house was rented, and for five years a sort of mock hospital carried on, many friends, among whom were natives, foreigners, tourists, and resident missionaries received treatment within the walls of this small house, and a great many hearts rejoiced over healing, and restoration of really serious cases of disease, all the glory be to our Lord Jesus.

Much could be said in regard to the growth and prosperity of the small hospital. You would think it a romance, could one take the time now to tell it, but we must hasten. A large airy building was put up, stone and mortar being used in the construction. Many prayers were answered and with thanksgiving, the patients were moved on October 14, 1901. No ceremonies were observed, as everybody was too busy attending the sick and getting things in order, out of what seemed, chaos. During those days of hurry came a very sweet refreshing friend, in the form of a tourist, a young woman, carrying in her arms a box filled with pretty little dolls, which she begged for liberty to distribute herself, that she might witness the manner in which they were received by the patients. Needless to say there was exquisite pleasure for some, alas, sorrow for others, as the dolls would not go round them all. The young woman saw the deep needs of the people as she had never dreamed she should. The result was, on the return of her party to England, her home-land, a small society was formed, shilling offerings being the mode of raising money to help pay for the support of a bed in Assiut Hospital. The Society was named "Love Links" and small quarterly reports printed and issued to workers, who were interested in the growth and progress of Christianity in Egypt. A year rolled by and the first payment came to Assiut Hospital, sixty dollars. What came after that? you ask, a poor Mohammedan girl was brought and laid in that bed, for months a helpless sufferer, then, as daily readings of the Scriptures opened her eyes to the true light, she responded, and as the bodily healing

took place the prayers for her soul also were heard and "Aislia" went home and told her sister, both being servants from the Sudan, among Coptic people, yet never having heard the story of "Jesus and His Love" from the lips of their employers. At Christmas of the year, 1905, these two sisters changed their names, from "Aisha" and "Napeesa" to "Farduse" and "Nur," ("Paradise and Light"), Christian names, receiving baptism in the Protestant church in Assiut. One entered the Hospital service, as ward-maid, and the other as cook in the Pressley Memorial Institute for Girls in Assiut, happy Christians ever since.

Is that all? No, no. In the year 1910 a poor black, servant woman was brought and her employers said that she was a good faithful servant, but that she had recently become helpless. An examination disclosed the fact that she was being consumed by a disease known as Necrocis of the bones. Her right arm having become quite gangrenous, endangered her life, and oh, the shame of it, when told of the prognosis her inhuman "friends" said that they had no money to pay for her and if she died with us she might be buried by us, as there was nothing they could do. So Habeeba was left on our hands. An immediate amputation was performed on the dead arms, with the result that the body could begin to recover. (Remember that if a part be dead, soon the whole person must die, but a chance is given if the dead member is removed, for the remainder to live). So it was with Habeeba's body. Not that only, the prayers of our small Society in England and ours daily to the throne of Grace, brought peace to us and helped us to forget the cruelty and inhumanity of people. and hope for Habeeba's soul. God had surely revealed His power in many ways, during the past days and weeks, months and years, and we trust Him more and more.

As time rolls on, Shemsa, our blind Bible reader spends all of her days reading to the sick folk, no matter what goes on there's always a place where she can find a hearing, and her sweet voice may often be heard floating over the halls of the Hospital, singing the psalms, yes, and hymns, too, for she learns everything good that she hears. So her voice, sweet in tone and indicating the fact constantly, that her soul is ablaze with the Light that illuminates our world. Especially the trusting Christian world, which "Light" shall one day shine so brightly that all evil shall hide its face, and before whose presence, we read, the mountains shall be called upon to cover and hide the wicked from power. This power, Christian friends, if trusted in will be sufficient, as you shall see. Habeeba realized herself a sinner, after ten months spent in the Hospital she was observed to be failing in body, as another dreadful cavity, which never healed, continued to discharge, and her strength gradually vanished because of the disease which would not let go. Not so with her soul. Light began to come in and strengthen her belief in the people who professed to love Christ, because they served Him. "By love serve one another," is the command, and Habeeba saw, though her life had been so full of drudgery and her heart broken by the neglect of those whom she had loved and served for thirty years, in that "Christian" home, never once had they opened their lips for their Saviour. Perhaps even in our enlightened land of Christian liberty some might be found guilty of keeping the same silence in regard to Him Who gave His life and so many

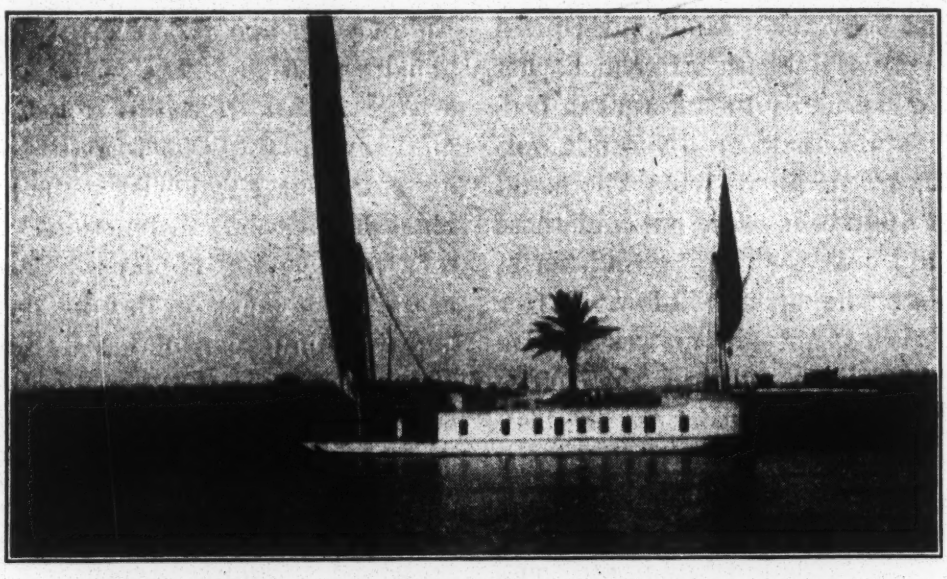
blessings to us. In Egypt a Christian might not dare to speak to a Mohammedan of Christ, the Nazerene, as He is called, except under penalty of persecution, even death, and such conditions obtain still in that land, although there are some missionaries out there, teaching, and many changes have come, through them, for good to the Christians; that fear cannot be entirely obliterated from their minds; so let us not be too hard on these poor ignorant people, rather let us "examine ourselves to see whether we are of the faith."

We must hasten, time is not enough to tell all in so few words, let me relate Habeeba's conversion and subsequent baptism. One Sabbath afternoon, hot and trying especially to sufferers in bed, the services were held on a veranda outside of the ward; all patients who could rise from their beds came out and those inside could hear the singing and teaching through the open window. After we had finished and supper was soon to be served a little talk to the inside patients brought the work to a close. Lingering beside the bed of Habeeba one was compelled to sit on the very edge and ask once more, "Do you not believe that Jesus saves you, Habeeba?" The answer from a thin weak voice came, "I'm afraid lest the evil spirits all about me would kill me were I to receive Christ," (old superstitions). "O, don't you believe in one God and His power is over all?" "Yes." "Well you know that Jesus is one with the Father and the Holy Spirit and how can you longer doubt that He is stronger than all these 'Asaat,' evil spirits?" A bright look came into the dim eyes, a happy sense of assurance, and the reply came clear, "Yes, I do believe in Him with my whole heart and take Him as my Saviour," the listener could scarcely get her breath for joy and surprise. Surprise? Ah, yes, we are praying, and when the answer is realized we are surprised: may He forgive our weak faith. He has said, "Whatsoever ye shall ask in my name ye shall have," John 15, 16; John 23, 24, 26 and 27. Read these over and over until the meaning is burned into your hearts. We do not know how to ask nor how to receive. May He "Help our unbelief," "and hardness of heart."

That Sabbath evening a thanksgiving service was held in our hospital, next day our late beloved Mr. Musa (a converted Mohammedan, who fled from Egypt years ago and received Theological education in Xenia Seminary, while acting as janitor, known to many of our ministers today) who was at the time of my story our Evangelist, came and gave Habeeba special instructions preparatory to receiving baptism. Responding heartily she went on day by day to the happy culmination of her desires. One day we prepared the chapel on the third floor of the Hospital for a service, in the middle of the week. Missionaries and patients were invited. "Farduse" herself dressed Habeeba in clean garments after a carefully administered bath, strong men carried Habeeba up to the chapel and placed her in a reclining chair in front of the speaker's desk. The Rev. Musa Ibrahim and his son-in-law, Rev. Moawad Hanna, performed the sacred rite, and Habeeba testified before the people to her faith in Jesus. Happy days followed; though gradually growing weaker in body, her soul soared high, longing to be with Him Whom her soul loved. Two months passed, the heat was severe, especially for such sufferers. One Sabbath evening Habeeba called the native doctor to read John 15th to her. She said, "Pray to Him that I may not

suffer very much." At midnight her happy spirit found release. Her toil was over. The best of all was to come to her. Neglected by the ones whom she had loved and served, she had many times longed to see them for she said she loved them still. How ashamed they might well be to know of her love for them, her new-found joy which they, poor things could not enter into, because they did not know.

Habeeba was buried. Her poor remains were so very small, wasted to nearly a skeleton, but the Happy Spirit found cleansing and health and she



"THE WITNESS" (EVANGELISTIC BOAT) ON THE NILE.

"walks with Him in white" for, "they are worthy" says the sacred writer, "who have washed their robes and made them white in the blood of the Lamb."

"Love Links' bed has had many blessings, there are a few other beds in Assiut Hospital—not very many—endowed or annually supported, all used in the same service. You know the little verse in "The Holy Grail." "Who gives himself with his gifts feeds three, himself, his hungering neighbor and me." Friends there's no other better way to serve the Master than to give ourselves. He wants our hearts. "The silver and the gold are mine," saith the Lord of Hosts, "bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." He means the tithes of our affections, our thoughts, our joys will then be full, no danger about the money coming into the treasury if "He who sits over against the treasury" finds us rendering unto Caesar the things that are Caesar's" and " unto God the things that are God's." His cause will not suffer if we are indeed ready. "He waits to be gracious."

May He bless and guide each one to His own glory and make you all a blessing.

I cannot close this letter without adding that the Society, "Love Links" has since grown in England and extended to South Africa, placing our hospital bed support in the hands of the Society in that country and now two regular missionaries are being supported

in Egypt (by Love Links Society) in another Mission, namely the Egyptian General Mission, both these ladies using their influence teaching among Mohammedans. All this has grown out of the visit of one young woman who came as a tourist through the Nile Valley in the year 1901. Other good things may be brought to mind in the said Hospital. Many shall come in the great day and say, "I was born there," "when He comes to make up His jewels." We all can share in the rejoicing throng, even though we can give but a "Mite," constant prayer going with it, for that's what characterizes Love Links Society, special prayer for everything they enter into.

Our dear Miss Teas known out here as "Sister Dorcas" has given twenty years of wonderful service as a missionary nurse and we all regret that failing health has caused her return to America this last Spring.

—M. Finney, Editor.

FOR THE GIRL OF TALENT.

By Ruth A. Work.

DO YOU remember—but of course you remember—your first little primer with every picture labeled? "This is a sea-shell." "This is a ship." Both pictures and labels were clear-cut and precise and illustrated perfectly to our minds the thrilling statement, "This is a ship." "This is a sea-shell." But unless we had seen the things pictured the labels were apt to be misleading. The ship of the primer stood for all ships, the shell for all shells. Our minds fastened on every detail as typical.

Has experience freed us from all this childish tendency? Among the definite clear-cut pictures in your mind have you still one labeled, "This is a missionary?" I had. And I confess that when I came to Egypt as teacher of piano and English for one of our mission schools I could not fully reconcile what I was coming to do with my preconceived ideas of mission work. My little picture labeled, "This is a missionary" precluded it. I believed that the teaching of music and English had real value but was glad to undertake it not for its own sake but because of the hope that it might become a stepping-stone to "real mission work." Had I heard myself called a missionary I would have felt compelled to explain that my life still lay outside the mission sphere.

I have long since learned that just as no grouping of lines can illustrate the ships of all seas so no one picture can illustrate the person we call a missionary, nor this work which we call mission work. During my mission life I have had close fellowship with many missionaries—younger and older, "short term" and "long term." I have been privileged to know those who have been brought to love the Saviour through each form of work—the preaching of the veteran missionary, and the daily instruction of the short term English teacher; the visitation and prayers of a harem worker and the informal personal intercourse of the consecrated music teacher; the ministrations of a medical missionary and the wholesome influence of an earnest Christian house director.

Egypt happens to be in the same planet as America and shares America's needs. She has the same need of a Saviour from sin, the same need of a Father's love, the same, (or shall I say greater?) need of the Holy Spirit, the Comforter; the same need of a nation for all that makes for the highest welfare of a people. Egypt is looking to brighter days and she greatly needs all those agencies that have been the means

of the uplift of our own land if the Gospel is to ennoble her manhood and womanhood and sanctify her home-life. She needs Christian homes, and whoever helps to train her boys and girls to be true home-builders is a missionary of Christ.

I come pleading not for the creation of any new positions in our mission-school scheme, but for an adequate filling of those already created. There is of necessity a great variety of work. No woman is "sphered whole in herself" and women of various talents are required as house directors and teachers of English, piano, kindergarten, and every other branch that might be included in the term, *applied Christianity*. These needs have long existed and the mission has been endeavoring to meet them by a succession of three-year appointees. We thank God for these "short term missionaries." They have done good work, often with wider and more lasting results than they have themselves realized. But our three-year plan leaves much to be desired. Difficulties are bound to accompany such a system. Here is a simple problem in arithmetic. We have to fill a position as English teacher for a period of, say, fifteen years. According to the present plan the school will have had during that period five different workers. A third of the time the position has been filled by a first year worker, a third by a second year worker, and a third by a third year worker. A teacher is still comparatively new at the end of three years and many of them have felt that they were only then ready for really effective labor. Give the same position fifteen years of continuous service from one consecrated, talented woman and compare the results. Which plan will have been the more fruitful in the successful teaching of English, in souls won to Christ, and in gain for the homes of Egypt?

In the report of our Mission's "407" committee the call has gone forth for missionaries to fill some of these positions who will give to the work not three years but a lifetime. For such work we want women to whom their talent and their training are a sacred trust and who have heard the call for foreign service in their own special department. If God has given me special talents as a teacher of English but denied me the gift that fits me for being a preacher, I take it as no mark of His disfavor, but as a sign that He wants me to serve Him in the work for which He has given me a real talent and fitness and in which He gives me sweet joy.

We have already had many American teachers in our higher schools, and you have but to go into the homes of some of the old pupils to realize what a power they have been in their lives. Their trend of thought, their reading matter, their stories for their children have been largely determined by these teachers. They have helped them to conquer in many a fight with self and have had much to do with the moulding of their characters.

Here, as in every other line great adaptability is needed. And be the teacher ever so adaptable she requires time to appreciate and understand the possibilities of an unknown nation, time to adjust herself and to adapt her art to the needs of a new land. She may have been an admirable teacher at home with wide experience, but her work here must for some time be more or less experimental. When you once get at the hearts of your girls you can do almost anything with them. But to win them one must understand them and such

understanding takes time and patience, love and prayer. It is a task that no one should undertake unless she has a real desire to use her talent for teaching in one of God's most needy fields. Given that desire, she can ask for no more blessed task. In the class room, if she loves her girls, their hearts are wide open to her influence. In the reading room she can do much toward interesting them in good reading matter. She is called on to help even her old students in the selection of books for themselves and for their children. For she is one who can follow up the work of the school in the homes of her girls and become the close personal friend of the little bride or the young mother.

Of course English is a foreign language to the people and you will be a more effective worker after you have acquired some knowledge of Arabic. But the time has come when you can do much through the English language. One hears old students tell of the great help that Miss Duncan was to them, of how they never forget the lessons taught them by Miss Mary Work, Miss Dinsmore, Miss Hamilton and others. And Mr. Quay was delighted to find when he had been but a short time in the country that it was possible to begin personal work among young people while but beginning the study of their language, and to hold religious conversations in English with many of Egypt's educated young men.

Some one said in speaking of a possible candidate for the position of house director in one of our girls' boarding schools, "O, she is too good for that. She is a well educated, very refined lady." "So much the better," was the reply, "for in no other position in the school can a woman have a greater influence over the girls than in this. We want the very best for this place." The matron as she directs in person the house-work of each pupil in the institution comes into touch with the girls in many ways not open to the missionary of our childish labels. She is the mother in a home and lives to create mothers. The more training and talent she can consecrate to the Lord and the more refined and capable she is, the greater power will she become in the lives of the girls, and the more success will she have in imparting to them the happy secret of her art. We are very jealous of the influence that can be exerted on our so susceptible, so teachable girls by the young woman who occupies this position. Egypt needs homes—she needs home makers. The harem worker who goes from house to house with the story of the cross longs to impart to the mothers the home-making secret and some knowledge of hygienic laws. But her work is discouraging for reform along domestic and medical lines is always difficult and her work lies amongst those who have already very fixed methods of action. But the matron in the school in training the girls for their duties as daughters, sisters, wives, and mothers may begin at the foundation before habit is strong. Besides teaching the best methods of work she looks after their health ,not only caring for them in sickness but seeking to guard and develop their physical powers. And above all as she and they go about the daily tasks, this mother in Egypt, like you mothers at home, has unique opportunities of getting into close fellowship with these daughters of a sister race and of drawing them into close fellowship with her Saviour and theirs. How many times as we visit in the homes of our girls—some in far off villages—do we hear the testimony, "You see I made this

as I was taught in school," "I feed my baby according to the teaching of so and so," "I taught my cousin's wife how to care for the sick child as Miss—— taught us." And in our quiet talks with them we find what a deep heart-influence the house director had had on them. Surely it is an enviable position, a position that gives a wide scope for the exercise of your gifts for home making, that will make you a great blessing to the homes of this land, that will allow you countless opportunities for personal work—for winning girls to Christ.

Egyptians like ourselves are very fond of music. Our mission has recognized this and has wisely introduced piano teaching into its higher schools. But it has been unable to make the most of the position. Miss Stella Robertson is as yet the only piano teacher who has devoted a second term to the service. The wide circle of homes that are open to her, the power of her influence with the many she has taught, and the strength and intimacy of their personal attachment serve to illustrate the unexplored possibilities that lie open to the missionary piano teacher who believes in her profession and wishes to consecrate herself and her talent to the redemption of Egypt and "to make the whole world more home-like." Here as elsewhere, it takes time to get acquainted with the needs of the situation and to grasp its possibilities, and the present "short term" system has not given the proper opportunity for development.

The position of piano teacher offers special advantages for the exercise of personal influence as she deals with her pupils one at a time. But she must get into the atmosphere of the east. She must know something not only of the music of the land but of its temptations and needs, its hunger for home life so rarely satisfied, and the possibilities of making music a power in the home. She needs this if she is to have wisdom and patience for her often trying task. She needs the inspiration that comes from seeing her own pupil at her home piano, surrounded by her brothers and sisters singing with them the songs she has learned in school while a youthful mother or a proud father listens with appreciation and enjoyment. This will be her impetus for her daily task.

Miss Minnehaha Finney in speaking of the need of permanent teachers told what possibilities lie along the line of music for weddings—the provision of somethings good and pure and bright to take the place of the degrading performances that too often hold the attention at weddings in Mohammedan lands. Some of us who had but recently attended a Christian wedding at one of the grandest homes in Assiut where our Miss Emma Williams had sat at the piano in the midst of a great throng playing music —vocal and instrumental, classic and popular, eastern and western, and delighting the hearts of all—realized afresh what a blessing her consecrated talent had become.

Egypt needs more of this wonderful influence. A mother in speaking of her daughter's music lessons said, "I want my daughter to learn to play well so that her brothers will want to spend their evenings at home." And it is wonderful with what little talent this end can be achieved.

But the new piano teacher finds herself confronted with difficulties and discouragements. She is at first almost as unwilling to recognize as she is unable to appreciate eastern music. Thinking it valueless, and failing to allow for a difference in taste, she will use only foreign music. Her pupil is alienated, and her

interest once quenched is not easy to reawaken. With a sympathetic understanding of the basis of her pupil's interest she might have led her on to do very good work. Adaptability is required, and with it love of her art not chiefly for the art's sake but for the joy it brings into the lives of others, for its power to open to her the hearts of those whom she would lead into the Kingdom, and because it is her God-given talent for the service of the King.

It is young women of talent that are called for, women, as we have said, who believe in their profession, whose talent God has consecrated to His own use, and who see in it boundless possibilities for helping to redeem Egypt.

For talent in the line of composing music there is also abundant room. Some of our teachers have adapted or written songs that are having a definite part in the development of our children and young people. But little has yet been done. School songs are wanted, home songs, national songs. Miss Emma Williams was entering this field and we had hoped that she would be the means of bringing into being songs that would become the influence here that songs have been in our own land. She answered the higher call and left a field that is almost unexplored. Who will enter in and take up the work in which she was so able a pioneer?

Are you wanting to take up one of these positions, but are fearful that you may not be fit for it? Then offer for a short term service with a possibility of a life appointment following. Indeed do not feel rebuffed if it should be but a short term appointment that in the first place is offered. Many, like the writer, have entered by this door and feel that it would be an ideal way for the entrance of everyone into mission life. Unfortunately it is only where a thorough study of Arabic is not an essential that experiment is possible before the final step is taken and the missionary in full knowledge of the work that calls her launches out gladly on a life of mission work in a foreign field.

—Editor, M. Finney.

FINE TRIBUTE TO THE AMERICANISM OF DR. JOHN GIFFEN.

Under the head of "Serves Religion and Humanity," the New York Herald correspondent in Egypt pays the following tribute to the fine manner in which Dr. John Giffen, father of Rev. Bruce J. Giffen of McMinnville, is holding up the standard of Americanism in Egypt. Dr. Giffen will be remembered by many as having visited here a little over a year ago:

"In a big ugly building in the center of Cairo is housed the American mission of the United Presbyterian church. Within the unpretentious walls are comprehended a church and many homes, and such simple hospitality, especially to the soldiers, as is native to America. Veteran among the male missionaries is the Rev. Dr. John Giffen, who, after nearly half a century in Egypt, would still pass for a Yankee in Battleboro, Vt., or Butler, Pa. Sagacity and spirituality are alike written upon Dr. Giffen's genial face. He has assimilated somewhat of the guile of the Orient without losing any of the rugged sincerity which is his United Presbyterian birthright. Unhurried, far seeing, recalling the past to illuminate the present, maintaining his pose when others are in a panic, this unpretentious American missionary is the most statesmanlike person in or out of public office whom I have met in Egypt. Convinced of the essential integrity and beneficence of British rule, yet having a liberty loving American's instinctive sympathy with all people struggling toward self-reliance and fullest freedom, Dr. Giffen admirably represents the correct attitude of a citizen of the United States in this troubled land. Nobody can claim him as a partisan except America! Only innate good sense, education and experience could impart the sagacity with which he serves religion and humanity."

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

THE NEW WORLD MOVEMENT.

The plans projected by the Central Committee to widen its influence and make valuable every worthy thought of its prayerful deliberations as a Committee, are now being made public to the church. The organized effort to acquaint every member of the United Presbyterian Church of his or her personal responsibility requires the full time of many efficient laborers. There is a granduer in this Movement we will see more of as we become a part of it. To obtain money in order to better equip all of the forces of our church is desirable and necessary.

The ingathering of the church's gifts will of course be a great event. But it will not be the crowning success. The supreme mission of the church is not to get and to spend. Its mission is to help bring the world to Christ.

With such a forward united effort as this there must be great preparation, else the journey into this world task will be defeated. Our armor is not of war equipment, it is the fruits of the Spirit, Faith, Hope, Love, Meekness, Temperance.

But we are temperate one says. Are we? How the church membership rests upon its belief, its creed, and how we resist anything that calls us to conscience. If the church membership of this so-called Christian America would set its face against Sabbath desecration, questionable amusements and unwarranted waste of money, there would scarcely be any need of great publicity in a forward movement. Indeed the church membership would be ready for the march to win the world for Christ at the "first bugle call." So we are not ready for the "forward march." We hope for a wonderful preparation in the months to come.

It is not a great task to make a survey of our fields at home and in our foreign lands. The call for more laborers to provide the message of life to the wailing millions has not just now come. We have heard it for years and years. The fields are ready as never before. No, never in the history of the world were opportunities so vastly wide for telling the story of Christ.

But the United Presbyterian Church membership seem not all to have heard of it. And now for several months we must pray and study and confer with one another, guided by the Holy Spirit.

These are wonderful days to live. We do not know what heaven is for God has said in His word, "Eye hath not seen nor ear heard nor hath it entered into the heart of man to know of the things prepared for them that love Him and keep His commandments," but we do know something of the blessedness of living and doing that this world may be a better place to live in and made ready for that great wonderful life beyond. And we are not going to make this preparation right if we have no interest in the call of the Church to help bring ourselves and others to Him.

Prayer, much prayer, will cause us to think. Will we be willing intercesors in this great New World Movement of our beloved United Presbyterian Church?

* * *

THE BLESSINGS OF THE THANK-OFFERING.

Without any shouting of rivalry as between the White Sox and Red Sox games now engaging the minds of thousands and gate receipts in proportion; in wide contrast there may be seen the ingathering of many thousands of dollars during the month of October.

The women, young women, and children throughout our land, North South, East, West, in the mission fields at home and in foreign lands are all showering their gifts of gratitude and no confusion or evil influence to interrupt their spiritual joy, they are giving it to the Lord with praise and prayer.

No discount on healthy, honest sport, but when the world goes wild and gambling and betting is made lawful there is something wrong. The joy of placing an annual gift in the treasury for the Lord has its wholesome lasting influences even through eternity.

How happy the womanhood of a Christian land should be that in this

service Christian women in non-Christian lands also share. May the 1919 Thank-Offering express much for the "New World Movement."

* * *

OHIO—NOVEMBER 4th.

The most terrific fight against temperance is to be fought in Ohio on election day, November 4th. Ohio is to be the battle ground to test the amendment to the nation's Dry Amendment.

Ohio went dry in 1918 by 26,000 majority. Now the referendum vote is before the people. If ever there was a time for nation-wide prayers for a State it will be for Ohio, November the 4th.

Ex-Governor Hanley, of Indiana, the great American temperance leader says, "If Ohio loses her hold on the temperance amendment November 4th, our whole nation may be set back ten years and there will be a grog shop on every cross road in our land and no law for taxation."

Help Ohio to win One Hundred Thousand for temperance November 4th.

* * *

It is reported that the federal supreme court will refuse to consider the constitutionality of the wet referendum, and so the people will have to decide for themselves whether or not Ohio gave legal assent to the national prohibition amendment. All right, we will fight it all over. We will now see if the people of Ohio will stand for the amendment which they favored at the ballot box. We will now see whether the people have enough public spirit to fight the machinations of the liquor traffic, which has been working every minute since that election to defeat that amendment. Now is the time for the dry majority to assert itself and to show that the decision it once rendered was the heartfelt expression of the people. Let us prepare for the biggest fight we ever had in the state. Let it go forth that Ohio stands for a sober nation and will never give up until the victory is won. To your tents, O Israel.—*Ohio State Journal.*

* * *

Our readers have before them a splendid number of our Egyptian Mission. We cannot overestimate the valuable work presented in this story of our Mission in Egypt, nor can we measure our privilege and responsibility as a church for the great mission field in Egypt.

Miss Finney has certainly accomplished much interest in her labors as co-editor. The women of the church should hold these special numbers as reference volumes.

* * *

NOVEMBER 30th—BIBLE DAY.

The American Bible Society has arranged for a nation-wide observance of the Bible, November 30th.

Literature is being prepared of an attractive character for all churches and Sabbath Schools in America. Applications for programs will be sent freely to every one. The interest already shown gives reason to believe that from every section of our nation there will be a quickening influence from this special observance.

It is said the great war stimulated a fresh desire for the Bible among all classes. We hope it is to be a lasting influence. But in order with all Bible teaching there must be the untiring effort to follow this "with line upon line and precept upon precept."

Our country is not so righteous in its conduct to hope a continuation of good without the continuation of strong Christian influences daily set forth. We can not hope for the great things we include in our great civilization to endure if we let the reading and studying word of God lapse.

The officers of the American Bible Society will provide the literature for the Bible Day. Send orders to Bible House, Astor Place, New York.

* * *

THE THIRD WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE.

The Third World's Christian Citizenship Conference will be held under the auspices of The National Reform Association, headquarters at 209 9th Street, Pittsburgh, Pa.

This Conference is to be held November 9-16 at Pittsburgh. A committee of one hundred business and professional

men and women are at work to make this important event a great success.

The Conference is world-wide in its scope and interest. Representatives from forty-six nations and many portions of our United States have already been appointed to this Conference.

Christian men and women from all parts of the world are invited to a part in the Conference.

This is to be a Christian Conference conducted on the basis of the principles of Christianity in their application to industrial, social, civil and political questions. The list of speakers for the week's Conference represents the best of every country represented. It is a world's conference and offers an unusual opportunity to every one who can attend.

Railway rates at two-thirds fare may be obtained.

Write to National Reform Association, 209 Ninth St., Pittsburgh, Pa., for further information.

* * *

OUTLINED PROGRAMS.

Send all orders for Outlined Programs for the studies of the month to the Women's Missionary Magazine, Xenia, Ohio. For sale after November 15th. Following are prices per 100, $1.80, with 20c. extra for postage; 50, $1.25 with 10c. extra for postage; 25, 75c. with 5c. extra for postage.

* * *

THE NEW WORLD MOVEMENT BUGLE CALLS FOR OCTOBER.

October is the first month for which we have set a definite goal. We must band every energy to reach this. A victory in the first inning will strengthen the morale of the entire denomination and assure the final victory by laying hold of the power of God.

October Program.

Key Note—Intercession.

"The prayers of the righteous have a powerful effect." Jas. 5:16.

Objective—Enrollment of 100,000 "Comrades in Intercession."

This means two out of three in every congregation.

SPECIAL SERMONS on October 12th and 26th with enrollment of Intercessors on each occasion.

"The evangelization of the world in this generation depends first of all, upon a revival of prayer. Deeper than the need for men, deeper far than the need for money! Aye, deep down at the bottom of our spiritless life is the need for the forgotten secret of prevailing, world-wide prayer." Speer.

The Central Committee and all the Boards and institutions concerned are of one mind, that to raise a large sum of money, which could be done in these days with comparative ease, and not at the same time raise the whole church in its entire membership to a higher spiritual plane of spiritual life, would in the end prove a curse instead of a blessing. There is no power in money to advance the kingdom of God only as that money is laid upon the altar by consecrated hands and is administered by those who have been anointed with wisdom by the Spirit to so use it as to further the glory of God and the good of men.

These are some of the considerations which strongly emphasize the fact that the Movement as a whole must be fundamentally and essentially spiritual. Hence the program of the Spiritual Life Department.

First. To undergird the entire movement with prayer. To call out and enroll at least 100,000 intercessors during the month of October. To organize these in the individual congregation and in institutions.—From the New World Movement.

* * *

Statistical Reports which are for sale at the Literature Department of the W. G. M. S., 904 Publication Bldg., Pittsburgh, Pa., are 15 cents each.

* * *

Any failure to receive Life Membership Certificates or any omission of name from the list as printed monthly and annually in the Magazine should be reported promptly to the Treasurer. The Board has taken action that no attention can be paid to complaints unless made within a year following payment of Life Membership Fee.

THANK OFFERING

EDITED BY MRS. MARY CLOKEY PORTER.
2828 Perrysville Ave., North Side, Pittsburgh, Pa.
Business Address,
905 Publication Building, Ninth St., Pittsburgh, Pa.

THE PIECE OF IDLE GOLD.

It is only a little piece of gold,
Dost Thou care, dear Lord, if I withhold?
It is nought to Thee; it is much to me;
For there gather around it memories sweet,
Of one whom my heart is longing to greet,
In the Morning-land with Thee.

We stood at the door of our happy home,
And the bitter hour to part had come:
My love to go at his country's call;
And I to stay with a heart of lead,
And break for our little ones their bread,
Till he should come or—fall.

O, little coin, more precious tonight
Than the Kohinoor—the "Mountain of Light,"
That gleams in the Queen of England's crown.
The gift of love, baptized with tears,
Made holy by joy, companion of years,
Can I on the altar lay thee down?

"Thy brethren perish for want of bread."
I heard the words that the Master said:
"Give them to eat," and He looked on me.
"And have I not given a portion fair?
As much, oh Lord, as my store can spare?
What more can I do for Thee?"

He smiled, and then I heard him say,
"Hast thou not a treasure hidden away?"
"My keepsake coin! It is only a mite.
What could it do for the throng so vast,
If into Thy treasury it were cast?
'T were little, Lord, in thy sight."

"Forgettest thou, daughter, the fishes and bread
With which the multitude once I fed,
Or the widow's mite with its thousand-fold?
My love gave life itself for thee,
Is thy love-gift, then, too precious for me?
Speaks love through idle gold? —Selected.

JESUS SITS OVER AGAINST THE TREASURY.

IF GOD'S PEOPLE WOULD ALWAYS REMEMBER THAT JESUS SITS OVER AGAINST EVERY INDIVIDUAL TREASURY TODAY, JUST AS HE DID AGES AGO, HOW VERY DIFFERENT WOULD BE THE AMOUNT GIVEN AND THE SPIRIT OF THE GIFTS.

WHAT WILL BRING SUCCESS TO THE 1919 THANK-OFFERING?

1. Inner consciousness of vast indebtedness to God for His mercies and blessings, and corresponding gratitude.
2. Enlarged vision of the need of liberal giving.
3. Spiritual power—IN PRAYER, IN SERVICE, IN GIVING.
4. Realization of personal responsibility for success.
5. Consecrated leadership in the workers.
6. Patient, persistent effort—seasoned with tact, and wisdom, and grace, and consistent example.
7. UNCEASING LOYALTY TO OBJECTS UNDER THE CARE OF THE WOMEN'S GENERAL MISSIONARY SOCIETY.

HOW EASY
WITH HOW LITTLE EFFORT
WHY NOT?

READ PRAYERFULLY:

If each one of the 841 Women's Missionary Societies in the Church would add $25.00 to its regular Thank-Offering of 1919 to make one new Life Member, what increase would it make in the total for the year?—$21,025.00.

If each one of the 352 Young Women's Societies would secure one new Life Member, and add the $25.00 fee to its regular 1919 Thank-Offering, what would it add to the year's offering?—$8,800.00.

If each one of the 401 Junior Societies would add one new Life Member to its list, and give the $10.00 fee to the Thank-Offering fund, how much more would be given into the Lord's treasury?—$4,010.00.

THINK OF IT!

841 Women's Missionary Societies	$21,025.00
352 Young Women's Societies	8,800.00
401 Junior Societies	4,010.00
Total	$33,835.00

With a little effort on the part of every society in the church this sum will be secured. Will you try it?

What would result? Societies would be encouraged; new Life Members made happy; givers gain blessings; songs of thanksgiving sung; souls saved for whom Christ died.

REMEMBER: Where Life Membership fees are given as Thank-Offerings they must be so designated.

REMEMBER!

THAT—In the meeting place of every missionary society, there should hang a chart, giving the amount of Thank-Offering given in 1918, and a much higher aim for 1919.

REMEMBER!

THAT—Gifts to the "407" and "The New World Movements" and to the regular monthly contributions of the missionary societies will not increase the 1919 Thank-Offering, nor take its place in the support of the work of the Women's General Missionary Society.

REMEMBER!

THAT—The Thank-Offering work of the Missionary Societies is not complete, until every woman whose name is on the Church Roll is a contributor.

REMEMBER!

THAT—Every Women's and Young Women's Society can gain a place on the 1919 Honor Roll, by doubling its Thank-Offering of 1918.

REMEMBER!

THAT—Every Junior Society can gain a place on the 1919 Honor Roll, by averaging one dollar per member Thank-Offering.

REMEMBER!

THAT—Life Directorship fees (300.00 each), Senior Life Membership ($25.00 each), and Junior Life Membership ($10.00 each) MUST BE DESIGNATED, IF TO BE COUNTED ON THE 1919 THANK-OFFERING.

REMEMBER!

THAT—Foreign, Home, Freedmen, Indian, Parsonage and Ministerial Relief Departments of the Women's General Society, each year, depend largely on the Thank-Offering for support.

REMEMBER!

THAT—Thank-Offering designated to any outside object, however worthy it may be, CRIPPLES THE WORK OF THE WOMEN'S GENERAL MISSIONARY SOCIETY.

REMEMBER!

THAT—All Thank-Offerings should be paid through Presbyterial treasurers to the treasurer of the Women's Board, Mrs. J. B. Hill, 5852 Bartlett Street, Pittsburgh, Pa., before the middle of December.

REMEMBER!

THAT—The treasurer of the Women's Board closes her books for the 1919 Thank-Offering on January 1, 1920.

REMEMBER!

THAT—Every society should have its Thank-Offering blank filled out after the Fall Ingathering, and sent promptly to the Presbyterial Thank-Offering Secretary.

THE NEW WORLD MOVEMENT
of the
UNITED PRESBYTERIAN CHURCH.

Authorized by its General Assembly to secure:

1. The enlistment of prayer.
2. The dedication of life.
3. The necessary funds to occupy and evangelize the field, to equip and endow the educational institutions of the church at home and abroad.

With God all things are possible. Mark 10:27.

IS IT NOTHING TO YOU WHO SIT AT EASE IN ZION?
A MESSAGE TO THE UNINTERESTED.

IS IT NOTHING TO YOU?—That two of three persons in the world have never heard of Christ as the Saviour?

IS IT NOTHING TO YOU?—That with every tick of the clock, some of that number go down to Christless graves?

IS IT NOTHING TO YOU?—That of the sixteen millions in India, Egypt and the Sudan, whom God looks to the United Presbyterian Church to evangelize—1440 die every day without Christ?

IS IT NOTHING TO YOU?—That in your own fair America, thousands have no interest in the Gospel Story which you have it in your power to tell?

IS IT NOTHING TO YOU?—That God has saved you to help save others?

IS IT NOTHING TO YOU?—That in these wonderful days in which you live, God is calling your own denomination, to a NEW WORLD MOVEMENT FOR SOUL SAVING?

IS IT NOTHING TO YOU?—That He is challenging you to accept your full share in this Movement?

IS IT NOTHING TO YOU?—That to make this new work a perfect success you must help through PRAYER, SERVICE, GIFTS.

IS IT NOTHING TO YOU?—Lamentations 1:12.

HOW THE 90,000 UNITED PRESBYTERIAN WOMEN CAN HELP THE NEW WORLD MOVEMENT.

BY THEIR PRAYERS:
BY THEIR SERVICE:
BY THEIR GIFTS:
BY STUDY OF ITS LITERATURE:
BY ATTENDANCE UPON ITS CONFERENCES:
BY COMMENDING IT TO OTHERS.

SHALL WE BECOME 90,000 HELPERS?
OF COURSE WE WILL.

MY STEWARDSHIP CREED.

I BELIEVE—

1. That my silver and gold are the Lord's, just as I am His.
2. That He has given it to me in trust for Him.
3. That, as a Christian, I should spend all money in my possession according to Scripture Rules.
4. That I should first give the tithe of my income which He claims is a debt I owe.
5. That having paid the tithe, gifts from the nine-tenths will be free-will offerings.
6. That over and above the tithes and free-will offerings I owe Him a gift of gratitude—my Thank-Offering.
7. That on the first day of the week, I should lay by me in store, as God hath prospered me—
   (a). Because He asks it.
   (b). Because His work needs it.
   (c). Because I need to give to guard against selfishness.
   (d). Because I should set an example to others.
8. That every gift should be accompanied with prayer.

SENIOR LIFE MEMBERSHIPS.

($25.00 Each).

From August 15 to September 15, 1919.

1. Mrs. A. Blanch Stewart, York, Pa. By her daughter, Miss Jane E. Stewart.
2. Mrs. A. M. Stewart, Loveland, Colo.
3. Mrs. Jennie Logue Campbell, Monmouth, Ill. By the Elizabeth Gordon Circle of 2nd Monmouth.
4. Mrs. Myrtle W. Paul, Ainsworth, Iowa. By her mother, Mrs. M. S. Warnock.
5. Mrs. J. G. C. Webster, College Corner, Ohio. By A. L. C. Circle of College Corner, Ohio.

MEMORIAL ROLL.

1. Mr. and Mrs. Henry W. Savage. By their daughter, Mrs. M. Alexander.
2. Capt. John Paisley. By his wife
3. Miss Mary Anderson. By her sister, Miss Sarah Anderson.
4. Mrs. Emma H. Brown. By her husband.
5. Mr. and Mrs. William Miller. By their daughter, Mrs. H. C. Campbell.
6. Mrs. Mary G. George. By her son, Mr. W. S. George.
7. Mr. and Mrs. Daniel Cleary, by their daughter, Miss Fannie A. Cleary.
8. Mrs. Julia Ingham Adams Frothingham. By her daughter, Mrs. A. A. MacLachlan.
9. Mrs. Catharine A. Wiggins. By her son, Mr. D. L. Wiggins.

MRS J. B. HILL, Treasurer.

LIFE DIRECTORS.

$300.00 Each.

1. Mrs. J. P. MacDanel. By her son.
2. Mrs. J. Alvin Orr. By a friend.
3. Mrs. K. C. Johnston. By her son.
4. Mrs. Collingwood. By her son.
5. Mr. Lelo Collingwood. By his mother.
6. Mrs. E. M. Hill.
7. Mrs. Anna M. Scott.
8. Mrs. D. Emmet Alter. By her nother, Mrs. J. C. Alter.
9. Mrs. W. B. Boies.
10. Mrs. Ada Reber.
11. Mrs. Mary Clokey Porter. A "D. S. C." for most valiant service in the W. G. M. S. Division of the Lord's Army. Bestowed by a devoted friend in Sixth Church, Pittsburgh, Pa.
12. Mrs. J. A. Miller, Indiana, Pa. By her husband.
13. Mrs. Percy Craig, New Castle, Pa.

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Avenue, - Dormont, Pa.

MOTTO: "TRUSTING IN HIM."

AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Eleanor W. Maconachie, Down, Ireland
Miss Davida M. Finney, Monsourah, Egypt.
Miss Mary Baird, Zagazig, Egypt.
Miss Christianita Totten, Henderson, N. C.
Miss N. Ethel White, Frenchburg, Ky.
Miss Irma G. Allen, Fresno, Cal.
Miss Esther W. Wilson, missionary-elect, Moody Bible Institute, Chicago.

NEW Y. W. SOCIETY.

Concordia Presbyterial, Manhattan Y. W. M. S., President, Miss Helen Strain.

THE SECRET—WHAT IS IT?

The war and the training incident to it have brought out the thought of fitness as necessary for the accomplishment of definite tasks. One man was not of necessity a born general, another an expert gunner, another a bird after the order of the eagle. Each one put his mind on a certain line and through much instruction and practice reached the goal.

So often in charitable or religious work, unremunerative as it often is, many declare their unfitness to pursue certain lines of endeavor. They take it for granted they cannot and then they do not. In Nehamiah's time, when the people had a mind to work, they accomplished much. May not this lack of willingness of mind be one secret for much indifferent service in the church today? Just because you have not done a work is not a good reason for not attempting to do it. Only by doing can we learn to do.

Possibly the real secret of our many failures to make progress is that opportunity has been spurned. It has not been seized, but has been allowed to slip away until the willing mind has been paralyzed. This process may be illustrated in a measure by the story of the farmer boy, too lazy to work. He was told to saddle the horse and carry a bag of wheat to the mill to make flour. He was instructed to select a good bag. But his eyes were sharp for neither defect nor perfection. He filled a bag with wheat. If he had any thought in the matter, it may have been concerning the final result, the flour. As he traversed the three-mile journey, grain after grain dropped through the hole he had not noticed and when the miller received the grist, not enough wheat was left to grind. Wasted through carelessness! Can we picture ourselves thus losing our ability and inspiration?

One complains that she simply cannot get acquainted in the church or have a wide circle of friends where others live in an atmosphere of friendship. She who would have friends must show herself friendly. Be pleasant. Don't live inside of a shell. Another cannot take any part in any thing literary especially if it has to do with the church. How much have you tried to fit yourself for any of these duties? Few people are natural linguists. Without practice not many can express themselves fluently and elegantly. Only a few can qualify for creditable leadership, but many can learn to do something well. All can be worth while if not brilliant.

It is lamentable the large number of incompetents there are according to their

own confession. Every one can have ability in a measure not with standing, but by going forward. The success of Christian work, will be assured when people do not stand so much on their supposed innate short-comings, but when they are willing to venture on unknown paths in the good things, particularly in the work of the Kingdom; just as willing as a young woman is to try a new receipe or a new stitch or a new job in the office.

The secret then is an open one. Every one knows it, only a few realize it. You are responsible for developing the stock in hand, the talent you possess. Success is within you.

KEEPING THE SOCIETY ALIVE.

Each member in a Young Women's Society has a very important part in keeping the organization alive, but a great deal depends on the kind of a president you have. If she is a live wire, wideawake, good at putting others to work, rather than trying to do it all herself, and determined to have a flourishing society wonders can be accomplished.

Much depends on having interesting programs, real entertainments along missionary lines. These should be short and to the point. Begin on time, close on time and do not allow your meeting to drag.

Have an open discussion and encourage the girls to take part freely. Long papers, lengthy readings or one person doing all the talking kills a meeting. Committees play an important part and should be carefully selected, the right girls for the right places. Members of a committee should be congenial. Be nice with each other. Work as one person. Prayer is all important. If you can get all your girls to feel this great need, nothing can keep your society from growing and doing wonderful things.

You cannot be interested in missions if you know nothing about the subject. A good plan is to study carefully in our Women's Missionary Magazine concerning our missionaries, their work and the fields in which they work. Personal letters from our missionaries are a great incentive towards arousing and maintaining an interest. Some societies support a missionary and are interested in her especially.

Nothing gives so much pleasure as doing for others. There are so many ways to do. Articles can be made for our hospitals and schools both here and in our foreign fields. Watch the secretaries departments in the Magazine for suggestions or write these secretaries. Find their addresses in the directory in the Magazine.

One needs to be constantly planning and getting new ideas for "Variety is the spice of life." Pick out the special talents in your girls, such as music, art, reading, dramatization. Let them give missionary pageants or a miscellaneous program. Perhaps they would enjoy having the young men of the church help. Is there any reason why young men should be considered as among the uninterested in regard to missions?

Have the girls do charitable work in their own town, prepare baskets for the poor at Thanksgiving and Christmas. Help to collect clothes for the needy, or bring cheer to the shut-ins by taking flowers, jelly, magazines or just by a friendly chat, one full of optimism.

Perhaps the girls might be given an evening service on one or two Sabbaths of the year. They might produce a live missionary program, with plenty of music and life. Some uninterested one might be touched and the "tight" pocket-book given an opportunity to become more "flexible."

Consider it a privilege to belong to a missionary organization and enter heartily into all its activities. Have plenty of fun and recreation for they help make the "wheels go round." In a word, be a real, live missionary society ready to work and help in any way to further Christ's Kingdom. In being a blessing to others, you will receive a blessing yourself.

SOPHIA PARK BOVARD,
Greeley, Colo.
Y. W. Secy. Colorado Presbyterial.

BEST WAYS TO EDUCATE GIRLS TO SUPPORT MISSIONS.

The education of the girls of the church should begin when they are very young, and the best teacher at that time is the mother. Stories of missionaries may be made as interesting as the most unlikely fairy tales and will be most enjoyed by the children, for they have the added attraction of being true. The work of the home should be supplemented by the teaching of the Sabbath School. The teacher will find the children much interested in missionary stories, especially the present day stories such as the story of the aeroplane that came in answer to prayer, and other such stories of late happenings in our mission fields.

The Sabbath School papers are a help in the education of the child, and few children in the United Presbyterian church have not had an interest aroused in missions by the letters from Emma Dean Anderson that appear so often in the Youths' Evangelist. If from these letters the child can be led to read the letters in the Missionary Magazine and in other church papers, that interest will be fostered until the child grows up, knowing that the mission work is the greatest work of the church.

Girls should be given a share in the handling of the funds of the church. The offices of secretary and treasurer in the organizations, such as Junior, Sabbath School, and Young People's Christian Union should be given to the young people in order that they may learn that the work requires money if it be carried on successfully.

The example of the mothers in the matter of giving is another aid in the education. The Women's Missionary Society that is always short of funds need not expect that the young women of their congregation will be more generous in the matter than they are themselves, but on the other hand, a Women's Missionary Society that is generous and aggressive is seldom disappointed in the attitude of the girls.

The study of missionary text books is also important. It is not enough for the society to adopt a book and never study it until it becomes necessary to lead a meeting, but each member should study it as the text books are studied in day school.

Perhaps the best way of all is the personal touch. A real missionary can do more to arouse an interest in missions than any one else. A personal letter from a missionary that is known to the girls will make the subject most interesting. It is inspiring to name the society for some missionary, preferably one who is known to the girls, and for the society to write to her, and have her letters read at the meetings. All that is necessary to get the girls to support missions is to get them to realize the need.

In Rom. 10:14-15 we read, "How then shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" And the girls of the church are intelligent enough to know that missionaries can not be sent without funds.

MRS. RAYMOND PAINE.

Formerly Secretary of Young Women, Cedar Rapids Presbyterial.

Magazine Drive October 20-30

Goal **16,500.**

FIELD SECRETARY NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

TO THE PRESBYTERIAL TREASURER:

Yours is an important task. Perhaps it only means hours of hard work and rows and rows of figures to you, but after all it is the truest thermometer of our growth in grace, the depth of our love and the earnestness of our service. This coming year is to be our greatest year. To you, our Treasurer, will fall new tasks.

1. Will you not bring to your next Executive Committee a statement of just what 25% increase to Departments of Work would mean from your Presbyterial? Make a statement for each society. This 25% increase is not to include salaries of missionaries. This is the same from year to year; nor does it include Thank-Offerings. That is a free will offering.

The seven departments of work, Foreign, Home, Indian, Freedmen, Parsonage, Ministerial Relief, Temperance, are supported by the monthly contributions of our societies. If you will study the receipts of our General Treasurer, you will see how far short they come of expenditures. We are endeavoring by asking a 25% increase to these various departments to secure receipts more nearly equal to our expenditures. It is our glorious Thank-Offering that "keeps us out of debt." By increasing 25% year by year in our monthly contributions, we can equal our expenditure and then use our wonderful Thank-Offering to enter the open door that invites us. Eighteen Presbyterials increased 25% last year. See July Magazine, page 905.

2. What do you think of the W. G. M. S. "407" Bonds? (See action W. G. M. S. at Cambridge, July Magazine). There are two—one $50.00 Bond for societies and individual, and one $5.00 Bond for Juniors. We want to sell 1000 of each this year. Will you help? One Treasurer sold twenty-one of the $50.00 Bonds and nineteen of the $5.00 at the June Presbyterial.

The money is to be paid through you to the General Treasurer, Mrs. J. B. Hill, name and address of the purchaser to be sent with the money so that Bond may be sent to purchaser. In your accounts you are to add a "407" account so that all money for Bonds may be kept separately. These Bonds are not a pledge, but a cash purchase, and need not be bought the next year unless the purchaser so desires.

The money raised by the sale of these "407" Bonds is to provide traveling expenses, equipment, houses and schools, etc., for the "407" Missionaries appointed and supported by the W. G. M. S.

3. You may be asked about salaries of missionaries. At present it is $600, to be provided by Presbyterials, societies or individuals. It is to be pledged for seven years. An equal amount is needed for the support of each missionary. This may be provided from year to year by the sale of W. G. M. S. "407" Bonds.

4. This year the W. G. M. S. recommended that each member of the Missionary Society contribute 5c per member to the W. G. M. S. expense fund. If the societies do not send this in, perhaps a card from you would remind them.

5. Perhaps a Treasurer more than anyone else can keep the Life Directorship ($300) and Life Membership ($25) before the women of the Presbyterial. Endeavor to add to these rolls year by year.

6. The Life Annuity Bonds also needs an advocate in every Presbyterial. Won't you undertake this work? Write Mrs. H. C. Campbell, 340 S. Hiland Ave., Pittsburgh, Pa., for full information. Rate of interest varies according to age of annuitant from 4½% to 7%.

This year we have a new departure in Life Annuity Bonds (see July Magazine, page 893). Bring this to the attention of the women. It is a pleasing plan to provide a Christmas or birthday gift for some child for life.

7. Don't neglect the Isaiah Fund.

Never take it for granted that your societies know about this fund and its object.

8. Study most carefully the Report of General Treasurer in July Magazine, page 907-910. Note the weak places in your report and call attention of these to the delegates at the next meeting. Does your Executive Committee have a statistical report? They may be secured from Literature Secretary at 15 cents each.

9. Again our General Treasurer makes the same old request, "*remit in even dollars* with the exceptions of the Thank-Offering." Note in July Magazine, page 909-910, how many remitted cents.

10. Lastly, send on your remittance promptly. Watch for every bit of information concerning the women's work in the new World Movement and keep your societies informed. Urge designation of gifts in the New World Movement to our women's work.

May the coming year bring large sums to administer in His name.

Sincerely,

KATE A. HILL,
Field Secretary.

MRS. J. D. SANDS, President.

The days of September 8-12 were spent in Pittsburgh attending the Central Committee of New World Movement and the New World Movement Conference of Pittsburgh Synod.

It was held in 6th U. P. Church and was attended by many pastors, laymen and women of the Pittsburgh Synod. Many Secretaries and members of all the Boards were present, also missionaries from India and Egypt, Synodical Superintendents of Missions and Chairmen of the New World Movement in all the Synods.

Dr. A. R. Robinson of Sixth U. P. Church and Chairman of Pittsburgh Synod presided and gave as the rally song, "None Like Thee."

It was a splendid Conference emphazing the spiritual objective of the New World Movement.

The program as announced was carried out. Dr. Raitt told us plainly of the plan and that reaches to every man, woman and child of our United Presbyterian Church and the purpose to bring us into closer relationship with our Master of the New World Movement.

Dr. Montgomery brought us face to face with our need of a spiritual awakening. The whole plan is not "Working for God but working with God." This makes us courageous to go forward.

We must begin on our knees so during the month of October 100,000 "Comrades of Intercession" are to be enrolled.

The family altar is to be re-established in many homes. The hurry and rush has crowded it out.

Rev. Mills J. Taylor spoke on Life Enlistment. He brought us face to face not only with our great needs in foreign fields but in home fields and ministry and our personal need to enter more heartily and unreservedly into His service.

Soul winning is to occupy a great place in the program of New World Movement. Our membership has been steadily decreasing the last five years. As yet no sign of a spiritual awakening. "The supreme need," Dr. W. E. McCollough said, "of the human soul is Jesus Christ." For each one of us "light of the world would go out, and the darkness of night would fall without Him." How about our neighbor in the office, factory, nation and world? But to bring this about there must be the "cost of loving self-sacrifice," We must pay the price.

Much interest was shown in clear, concisive statements of Rev. C. C. French, regarding the Survey Department. Their motto of "A Square Deal," and their spirit "As Friends," inspired us all that their undertaking was one that will bring results.

Rev. Walter Getty gave us the plans of the Canvass Committee in "Our Financial Objective." No sum can be given until the Survey Department has completed its work, when the amount is announced it "will be worthy of United Presbyterians, worthy of our gratitude

and bring glory to His name."

Key-note: "Offered willingly" and "offered themselves willingly." Ps. 110:3.

"Stewardship" was defined by Dr. J. H. White. The objective of the Stewardship Department will be to teach "God's ownership and dominion and the difference between ownership and possession." Minute men, posters, sermons, and books will be used. During February 50,000 tithers will be enrolled.

Dr. R. W. McGranahan brought forward very attractive plans of the Publicity Department. The United Press throughout the country is to be used. A New World Movement paper called "The New World" is to be published every two weeks. Dr. W. I. Wishart is to be editor. Only ten cents for the entire period of the New World Movement.

Posters are to be sent every congregation every two weeks. Those in cities and towns will receive a frame. The congregation is to provide glass and hang them outside the church. Then when the new one arrives the old one is to be placed inside the church.

Illustrated lectures are being prepared also.

Mrs. Ada Kerr Wilson presented the Women's Work. She told how the women had formed Prayer Groups even before the New World Movement was begun. She gave brief mention of all our Departments of Work and pledged the closest co-operation of the women of our church.

During the afternoon two representatives of the M. E. Church came and spoke to us. Rev. Arthur Staples, D. D., of Wilkinsburg told us exactly how the Centenary was carried out in his congregation.

Dr. Borh, Centenary Chairman of Pittsburg Area. He told us first of all a people must be informed, how prayer was linked up with their program and prayer rids the world of pessimists. In this we do not need optimist or pessimist but "peptimist" to put "pep" in. But the greatest thing is consciousness of God standing at our side. He told us the first wall, that has been almost impregnable was fathers and mothers not willing to give their children.

Dr. W. B. Anderson spoke on "Power for the Task." Faith not the foundation of prayer. Faith is an instrument. Intercession is founded on righteousness, and the cause for which we intercede must be a righteous cause, then we may come with boldness.

There were many requests for prayer and a season of earnest intercession closed the afternoon's program of one of the most wonderful conferences we have ever had in connection of our church.

In the evening the large auditorium was filled with an interested audience while Dr. Orr, Chairman of the New World Movement, spoke on "The Task We Have Undertaken." He not only made us see its magnitude but as we listened our hearts were thrilled at the opportunity to do a task worthy of our Master.

Then Dr. Goodell closed the day's conference with an address on "The Master Passion" and sent us all home eager and enthusiastic to do our part in the New World Movement of the United Presbyterian Church.

"Double Our Membership"

1919		1920
42428 x 2	=	84856

INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 95 Trenton Ave., Wilkinsburg, Pa.

Warm Spring. The average church attendance 58, exclusive of the sixth of July when at each of the three services that attendance was about 150.

As the boarding school is closed and the children have gone to their homes no Sabbath School sessions were held during July and August.

Preaching services eight and one missionary meeting.

The attendance at the church services were much better than the corresponding month of 1918.

Special offering of $20.00 for Armenian Relief Fund. Our missionary paid $7.00 for interpreting at preaching services in July. This expense has been assumed by our missionary as the Board has not made any allowance for an interpreter.

A couple of our members at Sic-sequa were thrown from a load of hay a few weeks ago and considerably injured, and another was injured severely while employed as a "Forest Ranger" for the government, consequently more time and strength has been given this month to visiting.

One trip was made when we started at 8 a. m. and got home after 9 p. m. This when the thermometer ranged around 105 to 110 degrees. (It reached 114 one day in the shade).

We received two boxes by express from the Cleveland Presbyterial "Shower." The contents are very much appreciated.

The Indian Secretary has not heard from the other two stations but she attended the meeting at Lisbon, Ohio, and it was a regular pour down of useful articles. Every society contributing so willingly not only gifts but money, more than $100 sent to Mrs. J. B. Hill for our Indian work. Cleveland Presbyterial has almost doubled their contributions to the Indian work for the past three years.

Please continue to pray for Christian government employees, as more and more we see the need of such.

Simnasho. Our attendance at Sabbath services has been fine. One hundred and one present on the last Sabbath of July and on August 3 we had 103 present.

A cattle buyer came in yesterday. He parked his car in the shade of the church and waited for the Indians. At the proper time I rang the bell and commenced the service. The Indians all came into church promptly. The buyer and those with him, six in all, came in, too.

I am glad we are going to have a stereopticon. I am sure our Indians will enjoy it. When Mrs. Alter was here two years ago, some of them would come hours before it was time to begin.

The lantern came some time ago. I had it brought in from the depot at a cost of $1.50. It saved me a fifty-two mile drive. We will have to have a gas tank to use with it since we do not have electricity. We will also need shades for the windows to be used to darken the church.

I had a funeral during the month, that of a little boy about 6 years old. We have two cases of sickness just now.

We have had some very warm weather and everything is burned up. Crops here are very poor.

No services on July 6th because the Indians celebrated the 4th at Warm Spring, the celebration lasting until Saturday night July 5th. The Indians remained in camp there over the Sabbath.

Tama. Rev. R. G. Smith reports number of pastoral visits 60, time spent in camp 75 hours, ministrations in camp on account of sickness and death 29, amount of medicine distributed 40, number of Sabbath School scholars at Sanitorium 24, preaching services 3, Sabbath School sessions 4, missionary society meeting 1.

Indians on reservation are having vacation. We expect our work to start up better this coming month.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

A party of thirty-eight missionaries sailed from New York for Egypt on September 13, 1919, on the S. S. Taormina of the Italian Line. Daily prayer is being made for their safe voyage. Included in this party were the following named ladies who are supported by the Women's General Missionary Society: Miss Elizabeth A. Speer, Miss Esther W. Wilson, Miss Florence L. White, Miss Fay Elsie Ralph, Miss Lucia Dwight, Miss Ethel L. Weed, and Miss Mabel Dickie who was reappointed. Also Miss Mary E. Coie newly appointed for the Sudan and Miss Aulora R. McIntyre who has received reappointment. Two others are expected to sail as soon as permits to enter the country are received. Miss Nellie C. Smith and Miss Ella B. Downie returning after furlough are also of the party.

No date has yet been fixed for the sailing of the India party although it is hoped that suitable arrangements may be made for sailing not later than October 15. The names of nineteen new missionaries are added to our list of workers this year, making a total of one hundred and seven, whose entire support depends upon the women of the Church. Surely it is a matter of deep gratitude that the Master has thought us worthy to assume this great responsibility, and has, in answer to many prayers "thrust out" such an unusual number this year.

As stated in a previous article the salaries of all the above named have been pledged. Applications are now coming in for appointment for next year's party. Pray that our young people will hear and heed the call of the Master for foreign service, and that the renewal of spiritual life, in response to the prayers and activities of the New World Movement, may result in the sending out of a still larger party in the Autumn of 1920.

Recent letters from all our fields report the health of the missionaries as very good, except that the Rev. Mr. Jamison, of Egypt, has been taken to the hospital in Cairo very ill with typhoid fever. Pray that he may be restored to normal health and strength.

The first shipment of additional outfit for Tanta Hospital has gone, we hope, on the same vessel with our missionary party to Egypt. The balance of the equipment needed will follow as soon as the necessary articles can be found and purchased.

We call your attention to the pictures of the new missionaries in the September number of the Magazine. Congregations and individuals desiring copies of these pictures may arrange to receive the same by writing to Mrs. George Moore, Editor, Xenia, Ohio. Several congregations in the past year have secured copies of their missionary in this way, and distributed them among the members of their congregation or society responsible for their support.

Troubles in India, according to recent letters, have about subsided. Emma Dean Anderson and her family are back in their own home in Gurdaspur and all our missionaries were expecting to be in the Punjab in time for the usual annual meeting at Sialkot in October. What a wonderful providence it is that, in all the troubles in the three countries, all of which have been involved in war, not a single one of our workers has been injured and none of our property in any way molested.

The first general meeting in the interest of our New World Movement was held in the Sixth Church, Pittsburgh, Pa., on September 11. A fine representative attendance was present at the three sessions. One lady remarked to the writer that it was the most interesting meeting she had ever had the privilege of attending. Other meetings are being planned for by the committee in charge. No more momentous or greater work was ever attempted by our church. We are glad that the initial meetings are not to intercede for money but for an outpouring of God's blessing upon His people.

The writer wishes to express our deep appreciation of and gratitude for the many kindnesses received during her sojourn of five weeks in Columbia Hospital. She was obliged to leave the New Wilmington Conference very hurriedly on the morning of August 14, went direct to the hospital where she remained until the evening of September 18. During this time of suffering and weakness she was very conscious of the power and presence of the Spirit in response to the prayers of many friends. One result of this affliction will be a deeper consecration to the work of the Master. During her convalescence there she enjoyed the company of four missionaries of our church and one member of the faculty of the American University in Cairo. The fellowship of suffering and the fellowship of a common interest in the work of the United Presbyterian Church was very precious.

Pray that the committee in charge of the New World Movement may be divinely led in all its plans and that its appeals may find a ready response in the hearts of our people. Pray that all who journey to distant fields of labor may be kept in perfect peace and safety. Pray that our three mission fields may continue to be guarded and protected and that many, many souls may be led to a knowledge of Jesus Christ. Pray that the uninterested women in our church may be led to realize the joy of having a part in the missionary work of the Women's General Missionary Society. Pray that the contemplated drives for new members of societies and new subscribers to the Magazine may be universally successful so that our work may be more than doubled in the year that closes April 1, 1920.

STATISTICAL SECRETARY'S DEPARTMENT.

MRS. D. J. BROWN, 15 North Fremont Ave., Bellevue, Pa.

HONOR ROLL.

Presbyteries having a Women's Missionary Society in Every Congregation or Mission.

Argyle.	Oklahoma.
Beaver Valley.	Rock Island.
Big Spring.	Vermont.
Cleveland.	Wisconsin.
Colorado.	Idaho.
Concordia.	Chartiers.
Kiskiminetas.	Monmouth.
Le Claire.	Los Angeles.
Northern Indiana.	

Monmouth and Los Angeles have just been added to the roll. WHO WILL BE NEXT?

The following are a few facts culled from the Statistical Reports of the General Assembly and the Women's General Missionary Society.

The report of the General Assembly shows an enrollment of 155,994 in the entire church of North America. Approximately two-thirds of this number or 103,996 are women and children which should represent the enrollment reported by the Women's General Missionary Society.

Instead, the report last year shows an entire enrollment, including Women, Young Women and Juniors of 42,428. This leaves 61,568 women and children who apparently are not interested in missionary work.

This is surely an appalling statement.

At the Convention of the Women's General Missionary Society held in Cambridge in May, 1919, the following Recommendation was adopted:

"That an effort be made to double our membership in missionary societies by each member securing another."

According to the above figures this would seem an easy task as by each member securing another it would leave 19,140 still outside the membership.

Will not every presbyterial take up this matter prayerfully, and urge each society to make it one of their objectives for the year 1919-1920.

By enlisting the disinterested the work at large will be greatly helped, societies will be able to do better and more efficient work and the new members as well as the present ones will receive greater blessings.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary.

904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

MISSION STUDY TEXT-BOOKS FOR 1919-1920.

A Crusade of Compassion, (Foreign-Senior), Paper, 40c.; Cloth, 57c.
How to Use, 12c.
Mook, (Foreign-Junior), Paper, 35c.
Leader's Guide, 8c.
Christian Americanization, (Home-Senior), Paper, 40c.; Cloth, 75c.
Teacher's Supplement, 5c.
Suggestions to Leaders, 10c.
The Bible Message, 15c.
A Pageant of Democracy, 15c.
Called to the Colors, (Home-Junior), Paper, 33c.
Leader's Manual, 10c.
Take-Home-Envelope, 10c.

Home Mission Week will be observed November 16-23, 1919. The theme for the week is, "The Soul of Democracy; Christian Service, Personal and Social."

The Service for Day of Prayer, 2c. each, $1.50 per one hundred, and Programs for Women's Missionary Societies, 2c. each, $1.50 per hundred, can be secured from the Council of Women for Home Missions, 156 Fifth Ave., New York City. Please do not order from us as we do not have them in stock.

The Council of Women has also prepared a set of posters for the use of missionary societies, study groups, churches, conferences, etc. The posters are in color and are sold, each set of six in a tube for 50c. Order these, also from Council of Women for Home Missions.

Budget of the Women's General Missionary Society of the United Presbyterian Church of North America

Mark with an X in space opposite the amount you will pay monthly.

.....$1.50 Per Month
.....$1.00 Per Month
.....$ .75 Per Month
.....$ .50 Per Month
.....$ .25 Per Month
.....$..... Per Month

If you wish to pay a sum not mentioned on the card, write it in vacant space.

Signed .....

Budget Cards, similar to the above, for monthly subscriptions to the Women's General Missionary Society, for use in Women's and Young Women's Societies, can be furnished at cost of 5c. per dozen or 25c. per hundred.

Each society should order promptly, according to its membership, from the Literature Department.

Leaflets for Egypt Program.

Bible Reading—Egypt, 2c.
Ancient Egypt, 2c.
Broadening Horizons in Egypt, 3c.
Education Work, 2c.
In and Around Cairo With the Bible Woman, 2c.
Medical Missionary Work in the Delta, 3c.
Mohammed, Founder of Islam, 2c.
Our Sisters in Egypt, 3c.
Questions and Answers, 4c.
Religions of Egypt, 3c.
Sisters in Egypt, 10c.
The Countless Egyptian Villages, 2c.
The Sorrow of Egypt, 3c.
The "Zar," 2c.
What the Gospel Has Done for Egypt, 2c.
An Egyptian Princess, 3c.
Bamba, 10c.
Farida's Dream, 4c.
From Darkness Into Light, 4c.
Little Girl Life in Egypt, 2c.
Naama, 4c.
The Burden Bearer, 2c.
The Debt of Ali Ben Omar, 2c.
The Live Charcoal in the Firepot, 2c.
The Threshold and the Corner, 2c.
The Triumph of Love, 2c.
The Blind Missionary of Egypt, 3c.

In addition to above, order Foreign Mission Hand-Book from Board of Foreign Missions, 200 North Fifteenth St., Philadelphia, Pa.

Additional Supplies.

Prayer Cycle, 10c. each; $1.00 per doz.
Power House at Pathankot, Cloth, 60c.; Paper, 40c.
The Egyptian Sudan, Cloth, 35c.; Paper, 20c.
Junior Wall Roll, $1.00 each.

New Leaflets.

Not Exempt, A Tithing Demonstration, 10c.
A Missionary Corner, 2c.
The Bible—What Is It? 2c.
Hints for Work Meetings, 2c.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 1112 South Avenue, Wilkinsburg, Pa.

Two more rooms in the Miller's Ferry Dormitory have been taken; one by Mrs. Jane E. Stewart, of York, Pa., and the other by Mrs. Hugh St. Clair in loving memory of her daughter, Nellie May St. Clair. In addition to the room Mrs. Stewart sent $25 to supply a sewing machine for Henderson. We are grateful, indeed to these friends who remember us so generously. The money for the table for the living room has been already provided by Cleveland Presbyterial. In addition we need rugs, chairs, shade, etc. Was there ever a hospital in any land that did not need supplies? Our Robinson Memorial at Miller's Ferry is no exception and Mrs. Wilson, the superintendent, writes they are in need of sheets, pillow cases, towels, blankets, spreads and table cloths. Many times I am requested by societies to tell them something they can do to help in the Freedmen's Department. Any society lending a helping hand to this appeal will be conferring a favor which will be both needed and appreciated. The sheets are 81x80, pillow cases 38x42, full size spreads and blankets, towels regulation size and table cloths 2x2½ yards. Why not a shower in some ambitious presbyterial?

Miss Christianita Totten, on account of health reasons, has resigned her position as Matron of the Henderson dormitory and will be employed in a clerical position under the Freedmen's Board. The many years of faithful, efficient service, endears Miss Totten to all and we regret extremely that she has to make the change but hope that she will recover so rapidly that she will soon be "ours."

The Board authorized Mr. Dumas, the farmer at Prairie, to purchase an outfit to grind corn and cook syrup, for which he expects to pay the price, $137, in syrup. The corn crop this year is short fifty per cent, so that a machine to crush the corn, cob and shucks was authorized in order to supply sufficient feed for the stock.

Our good friends, Mrs. Emma Fulton, from Pullman, Wash., writes that her will is in the hands of her attorney and that she has bequeathed a portion of her estate to our work. She is much interested in the uplift of the colored people and wishes she might do much more in their behalf. We do wish for this friend many, many years of life and we know she is praying for our success and these prayers are helping us, even more, than the money.

STUDY FOR THE MONTH.

NOVEMBER.

EGYPT.

Miss Minnehaha Finney, Editor, Tanta, Egypt.

Bible Lesson—Malachai, Chapter 3.

Roll Call—Name Workers and Their Work in Egypt.

Lesson Verse—"Stand in the battle in the day of Jehovah." Ezekiel 13:5.

"Prayer is the only power than can fill the gaps in the thin line of battle."

The Pathfinder and the Blazed Trail.

The study will be in two sections. The Pathfinder will be some lively and interesting incidents of all the different types of Missionary Agencies which might be considered as "door-openers." Also there will be some short biographies of missionary individuals who have been "Pathfinders" in special lines of work. Also there are "Pathfinders" outside of mere Missionary Agencies who open up great fields of opportunity for the missionary. These will be given a place in our study.

The Blazed Trail will be the story of the following up of all that has been opened up by the "Pathfinder," and also the story of the great waste of energy which has resulted because the "Pathfinder" who blazed the trail has had no one to follow up his work.

Our Need: Men and women to intercede, to minister, to live righteously, to stand in the battle in the day of the Lord.—MINNEHAHA FINNEY,

Editor for Egypt.

PLANS AND PROBLEMS.

BY KATE A. HILL.

Calendar for Missionary Societies in Co-Operation with the N. W. M.

OCTOBER—

Intercession.

Organize N. W. M. Prayer Groups.

Enroll 30,000 women to use Prayer Cycle.

Enroll 30,000 women to observe 10 o'clock Tuesday as hour of prayer.

NOVEMBER—

Home Religion and Life Enlistment.

Establish family worship in the home.

Plan a campaign to secure volunteers for our home and foreign field.

Every woman and girl enrolled in the Missionary Societies.

DECEMBER—

Personal Preparation for Soul Winning.

Open home for prayer meetings.

Attend prayer meeting, personal workers class, etc.

Read a book on Personal Work.

JANUARY—

To bring others to Christ.

A re-dedication of self to His service.

Every member of the missionary societies to win one.

Earnest co-operation in the congregational evangelistic meetings.

FEBRUARY—

Stewardship.

Study Stewardship, read "Mary Christopher."

Enroll tithers in missionary societies.

Begin use of Budget System (as per card) in missionary societies.

MARCH—

Needs and Opportunities in Mission Fields.

Read, Study, Pray.

Secure maps of our mission fields for every congregation.

Study maps, reports, leaflets and books.

APRIL—

A personal question, "Lord, what wilt thou have me to do?"

Key-word for missionary societies in the N. W. M.—*Co-operation.*

1. What are we to do in the New World Movement?

This question has come again and again during the month. The women are giving the closest co-operation. On the Central Committee are four women: Mrs. H. C. Campbell, Mrs. J. D. Sands, of our Women's Board; Mrs. George M. Moore and Miss Kate A. Hill, from the women of the church. Mrs. Campbell and Mrs. Sands are on the Executive Committee.

On every Presbyterial Committee there are to be two ministers, two laymen and two women. Women are also to have a place on Congregational Committees.

Our women will have a large place in all congregational visitation. If family altars are to be established it must be by the mothers.

It was our mothers who first taught us to pray, therefore you must again lead us as a church to pray.

Our volunteers must come from among your sons and daughters.

May women and girls enter most heartily into the New World Movement.

2. Are the W. G. M. "407" Bonds ready?

Yes. Send money, name and address through Presbyterial Treasurer to Mrs. J. B. Hill, who will send the Bond.

$50 for societies and individuals; $5 for Juniors.

JUNIOR MISSIONARY MAGAZINE

MISS CARRIE M. REED,
Editor and Business Manager.

406 S. Evaline Street, Pittsburgh, Pa.

Subscription price for single copy, 25 cents per year. Ten copies or more addressed to one person, beginning with the same number, 15 cents each. Make checks and money orders for magazine subscriptions payable to Carrie M. Reed, Business Mgr.

JUNIOR DEPARTMENT

MRS. I. H. MILLIKEN, Junior Secretary 205 Lexington Ave., Aspinwall, Pa.

"407" JUNIOR BOND.

Since January, 1917, we have heard much about the "407" Missionaries needed at once to take care of the Foreign work of our United Presbyterian Church.

One-half, or 203, of these new recruits needed should be young women and the Women's General Missionary Society is responsible for finding and supporting this number.

In addition to the money necessary for the salaries of these young women, there is needed an equal sum for each missionary for her equipment on the field. This may be classified into funds for traveling, allowance money, sanitation, language teacher, houses, schools, etc., and to help meet this expense the W. G. M. S. at its annual meeting last May took action that "407" Bonds be issued: $50.00 Bonds for Seniors, societies and individuals and $5.00 Bonds for Juniors.

This action taken at Cambridge, Ohio, by the W. G. M. S. is to be of vital interest to the Juniors of the church, inasmuch as they are asked to buy these Bonds prepared especially for them, costing five dollars ($5.00) each and the Junior Workers are expected to explain it to the Juniors as well as sell the Bonds.

Each Bond is numbered serially and is to be issued by the Treasurer of the W. G. M. S. *by name,* to each purchaser.

A Bond may be taken by a Junior Society, the members contributing to it, and the Bond will be issued in the name of the Society.

Any individual may buy a Bond in her own name or any individual may buy a Bond in the name of some one else in any part of the world, but in every case, each $5.00 must be accompanied (at the time money is sent) by the name and address of the person or society to whom it is to be issued. There is no limit on the number of Bonds issued to one person, or society.

The money should be sent in the usual way through the local Treasurer to the Presbyterial Treasurer but be sure that the name and address is written clearly so there will be no mistakes in spelling of same.

On the annual blanks space will be provided for reporting money sent for Bonds and the amount will count toward the Junior Honor Roll.

In this first series we have 1000 Junior Bonds. Let us see how quickly we can exhaust them.

WOMEN'S BOARD REPORT.

The Corporation Meeting was held Tuesday, June 3rd, 1919, at ten a. m. in Assembly Hall, Publication Building, Pittsburgh, Pa.

Mrs. J. D. Sands, President of the Women's Board presided and conducted the devotional exercises.

The following delegates, members of the Board and Life Members responded to roll call:

Allegheny Presbyterial: Mrs. A. M. Laing, Mrs. W. C. Pannier, Mrs. W. W. Neeld, Mrs. R. M. Johnston, Mrs. J. M. McCalmont, Miss Margaret McKim.

Beaver Valley Presbyterial: Mrs. J. A. Cosby.

Kiskiminetas Presbyterial: Mrs. A. M. Johnston.

Westmoreland Presbyterial: Miss Virginia Carothers.

Monongahela Presbyterial: Mrs. H. H. Marlin, Mrs. Edward Stotts, Mrs. G. S. Brooks, Mrs. J. W. Keil, Mrs. E. W. Gilleland, Mrs. Harvey Eceles.

Rawalpindi: Miss Mary Lawrence.

Women's Board: Mrs. J. D. Sands, Mrs. A. K. Wilson, Miss Carrie Reed, Miss Ida B. Little, Mrs. W. S. Cook, Mrs. O. H. Milligan, Miss Elizabeth Milligan, Mrs. J. J. Porter, Mrs. D. J. Brown, Mrs. W. R. Wilson.

Life Members: Mrs. D. K. McKnight, Mrs. A. E. Berg, Mrs. W. J. Brown, Mrs. E. M. Hill, Mrs. J. P. Cameron, Mrs. J. S. Hill, Mrs. R. C. Marion, Mrs. W. H. Ewing, Miss Jennie Bryan.

The following reports were adopted: Recording Secretarys', Statistical Secretary's, Treasurer's, Financial Secretary's, Parsonage Secretary's, Ministerial Relief, Annuities, Literature Secretary's, Women's Missionary Magazine, Junior Missionary Magazine, Foreign, Home, Freedmen, Indian, Young Women's Junior, Temperance, Thank-Offering, Women's Association and Field Secretaries.

The reports of the Recommendation and Resolution Committees as accepted by the Convention were adopted.

A motion prevailed that we adopt the action of the Convention with reference to the report of the Memorial Committee.

An invitation from Colorado Presbyterial to entertain the 1920 W. G. M. S. Convention at Fort Morgan, Colo., was accepted and the following local committee appointed: Chairman, Mrs. J. C. Law, Mrs. Williard Reid, Mrs. F. F. Reinnert, Mrs. J. W. Ferguson, Mrs. J. W. Pollock, Mrs. O. H. McGrew.

A motion that all bills be paid was carried.

A letter from Mrs. James Parker, of Jersey City, was read. She thanked the Convention for the honor conferred on her and accepted the office of President of the 1920 Convention.

The minutes of the meeting were read and adopted. Adjourned with prayer.

MRS. W. R. WILSON,
Secy. Pro tem.

The Women's Board met in regular session Tuesday, September 2nd, following prayer meeting, with ten members present. The President opened the meeting with prayer.

Financial Secretary reported receipts for July, $149.21; disbursements, $716.66; balance, $774.55; receipts for August, $1979.18; disbursements, $1428.18; balance, $551.00. Report adopted.

Freedmen's Secretary presented letters from Mr. Bonner, of Miller's Ferry, Mr. Wilson, of Camden, Mr. Wilson, of Chase City, Mr. Dumas, of Prairie.

Mrs. Sands read letter from Dr. Raitt asking that four members of the Board be appointed to attend a conference of representatives of all the Boards of the Church to be held September 11 at 2:00 p. m. in the Assembly Hall, Publication Building, Pittsburgh, Pa. Mrs. A. K. Wilson, Mrs. W. R. Wilson, Mrs. D. J. Brown and Miss Carrie Reed were appointed to attend this meeting.

Parsonage Secretary reported that Everett, Wash., has paid its loan in full.

Owing to the illness of the Foreign Secretary her report was presented by Mrs. J. H. Maxwell. Miss Sidwell who was appointed to go to the Foreign Field in 1916 but did not go at that time will go to Egypt this fall.

Mr. and Mrs. Miller, of Indiana, Pa., pledged a salary of a young woman in the Foreign Field.

Literature sold at New Wilmington amounted to $24.63.

Indian Secretary presented bills from Warm Springs amounting to $12.06 and from Simnasho of $8.00 for Sabbath School supplies which were ordered paid.

Mrs. Milliken moved that the Recording Secretary be sworn in order to perform her duties. Carried.

Literature Secretary reported having ordered catalogues and leaflets and paid bills to the amount of $166.25.

Adjourned.

MRS. W. R. WILSON,
Secretary.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Emma Dean Anderson, appointed 1881, Home ..... for Women, Gurdaspur
Miss Helen D. Anderson, Appointed 1919 .....Sialkot
Miss Margaret Anderson, Appointed 1918 ...Gurdaspur
Miss Roma Beatty, Appointed 1909 .....Pasrur
Miss Hazel Bennett, Appointed 1909 .....Gujranwala
Miss Mary Lois Boyd, Appointed 1918 .....Gujranwala
Miss Lois Buchanan, Appointed 1918 .....Sialkot City
Miss Alice G. Burnham, Appointed 1915 .....Zafarwal
Miss Edna B. Broyles, Appointed 1919 ....Sialkot City
Miss Elizabeth M. Caldwell, Appointed 1918, Pathankot
Miss Mary J. Campbell, Appointed 1884 ....Pathankot
Miss Henrietta Cowden, Appointed 1905 ...Sialkot City
Miss Laura Dickson, Appointed 1897 .....Gurdaspur
Miss Margaret Fehlman, Appointed 1913 ...Gurdaspur
Miss Bessie Fleming, Appointed 1913 .....Pasrur
Miss E. M. Gordon, Appointed 1893 .....Jhelum
Miss Nancy Hadley, Appointed 1904 .....Zafarwal
Miss Laura B. Hamilton, Appointed 1908 ...Sangla Hill
Miss Marietta Hamilton, Appointed 1916 ...Sangla Hill
Miss Eleanore K. Holliday, Appointed 1918, Sialkot City
Miss Gertrude Horst, Appointed 1919 .....Sialkot City
Miss Flora Jameson, Appointed 1903 .....Sangla Hill
Miss Harriett Jongewaard, Appointed 1915, Sialkot City
Miss Wilhelmina Jongewaard, M. D., Appointed 1915 ..... Sialkot City
Miss Florence M. Jones, Appointed 1919 ..Sialkot City
Miss Mary Kyle, Appointed 1904 .....Pasrur
Miss Mary A. Lawrence, Appointed 1893 ...Rawalpindi
Miss Mary Lincoln, Appointed 1919 .....Sialkot City
Miss Mary E. Logan, Appointed 1891 .....———
Miss Eleanor Maconachie, Appointed 1909 ....Hollywood Co., Down, Ireland
Miss E. Josephine Martin, Appointed 1896 ..Pathankot
Miss Fanny C. Martin, Appointed 1895 ...Sialkot City
Miss Jane E. Martin, Appointed 1906 .....Pathankot
Miss Mary R. Martin, Appointed 1890 .....———
Miss Henrietta Moore, Appointed 1898 .....Madhopur
Dr. Sara Moore, Appointed 1917 .....Madhopur
Miss Jean Morrison, Appointed 1895 .....Lyallpur
Miss Elizabeth McCahon, Appointed 1875 ..Sialkot City
Miss Rose A. McCullough, Appointed 1879 .Gujranwala
Miss Louise Scott, Appointed 1916 .....Gujranwala
Dr. J. P. Simpson, Appointed 1902 .....Jhelum
Miss Kate E. Spencer, Appointed 1918 ....Sialkot City
Miss Mabel C. Stewart, Appointed 1915 .....Pasrur
Miss Martha Strong, Appointed 1915 .....Sargodha
Miss Florence Tomaseck, Appointed 1919 .....Sialkot
Miss Ruth A. Warnock, Appointed 1913 .....Sargodha
Miss Josephine L. White, Appointed 1884 .Campbellpur
Dr. Maria White, Appointed 1886 .....Pasrur
Miss Dora Whiteley, Appointed 1911 .....———
Miss Georgia Wengert, Appointed 1919 ...Sialkot City
Miss Gertrude E. Zink, Appointed 1919 .....Sialkot

NOW IN THIS COUNTRY.

Miss Minnie E. Beatty, Appointed 1912 ....R. D. 4, Chicora, Pa.
Miss A. Laura Cleland, Appointed 1903 ....New Concord, Ohio.
Miss Kate A. Hill, Appointed 1896, Care Women's Board, 904 Publication Building, Pittsburgh, Pa.
Miss Olive Laing, Appointed 1912 ....46 Maple Ave., Ingram, Pa.
Miss Lillian McConnell, Appointed 1912, Walton, Kans.

EGYPT.

Miss Sara M. Adair, Appointed 1918 .....Cairo
Miss Mary E. Baird, Appointed 1913 .....Zagazig
Miss Ella M. Barnes, Appointed 1911 .....———
Miss Margaret Bell, Appointed 1901 .....Assiut
Miss Ida L. Cabeen, Appointed 1909 .....Zagazig
Mrs. Mary Kerr Coventry, Appointed 1918 .....Cairo
Miss Mabel Dickie, Reappointed 1919 .....Cairo
Miss Lucia Dwight, Appointed 1919 .....Cairo
Miss Ella Downie, Appointed 1913 .....———
Miss Ruth Margaret Eddy, Appointed 1914 .....———
Miss Helen Ferrier, Appointed 1900 .....Beni Suef
Miss Davida Finney, Appointed 1914 .....Mansoura
Miss Minnehaha Finney, Appointed 1894 .....Tanta
Mrs. T. J. Finney, Appointed 1916 .....Mansoura
Miss Elsie French, Appointed 1909 .....Alexandria
Miss Rena Hogg, Appointed 1896 .....Cairo
Miss May Holland, Appointed 1913 .....Tanta
Miss Florence A. Hutchison, Appointed 1916 .... Alexandria
Miss Helen Jeannette Martin, Appointed 1915 ...Cairo
Miss Roxie Martin, Appointed 1901 .....Cairo
Miss Dora Mason, Appointed 1918 .....Alexandria
Miss Anna McConaughy, Appointed 1903 .....Cairo
Miss Jeannette McCrory, Appointed 1916 .....Benha
Miss Evelyn McFarland, Appointed 1919 .....Cairo
Miss Carol McMillan, Appointed 1906 .....Tanta
Miss Fay Elsie Ralph, Appointed 1919 .....Cairo
Miss Nancy Elizabeth Sidwell, Appointed 1919 ...Cairo
Miss Margaret Smith, Appointed 1872 .....Cairo
Miss Nellie C. Smith, Appointed 1911 .....———
Miss Elizabeth Speer, Appointed 1919 .....Cairo
Miss A. Y. Thompson, Appointed 1871 .....Cairo
Miss Mary L. Thompson, Appointed 1917 .....Cairo
Miss Laura Walker, Appointed 1904 .....Alexandria
Miss Ethel L. Weed, Appointed 1919 .....Cairo
Miss Florence L. White, Appointed 1919 .....Cairo
Miss Ida B. Whitesides, Appointed 1913 .....Luxor
Miss Esther W. Wilson, Appointed 1919 .....Cairo
Miss Ruth B. Work, Appointed 1904 .....Assiut

NOW IN THIS COUNTRY.

Miss Alda B. Atchison, Appointed 1904 ...Albia, Iowa
Miss Carrie Buchanan, Appointed 1893 ..Hebron, Ind.
Miss Anna B. Criswell, Appointed 1905 ....422 W. Logan St., Clarinda, Iowa
Miss Alfaretta Hammond, Appointed 1904 .....———
Miss Isabel Hosack, Appointed 1912 .....Mercer, Pa.
Miss Olive T. Mason, Appointed 1912 ....R. D. 1, Verona, Pa.
Miss Mary M. Pattison, Appointed 1912 ....118 W. 9th St., Sioux Falls, S. D.

SUDAN.

Miss Mary E. Cole, Appointed 1919 ....Khartum North
Miss Una Cole, Appointed 1918 .....Khartum North
Miss Elsie E. Grove, Appointed 1912 ..Khartum North
Miss Aulora McIntyre, Reappointed 1919 .... Khartum North
Miss Kathryn MacKenzie, Appointed 1918 .... Khartum North

NOW IN THIS COUNTRY.

Miss Sarah Isabella Dight, Appointed 1914 ....New Wilmington, Pa.

Go through
Go through the gates;
Prepare ye the way
of the people;
Cast up
Cast up the highway;
Lift up a standard
for the people.

Isaiah 63: 10

THE NEW WORLD MOVEMENT OF THE UNITED PRESBYTERIAN CHURCH
"Go ye into all the World"
"And ye are witnesses of these things"
UNITED STATES
INDIA
EGYPT
SOUDAN
THE GLORY OF THE LORD SHALL ENDURE FOREVER

REV. FRED J. MITCHELL

MRS. FRED J. MITCHELL

MISS MARY MARTIN

Daughter of Rev. Samuel and Mrs. Martin, (deceased. Born in India Mission, one of a family of three daughters who are missionaries in India. Miss Martin has given 29 years of her life to India.

MISS DORA WHITELY

returning to India for a second term of service after furlough at home.

THE MISSIONARIES RETURNING TO INDIA AFTER "HOME FURLOUGH" AS ALSO MISSIONARIES GOING TO INDIA FOR FIRST TERM SAIL ON "CITY LAHORE," NOVEMBER 6th, 1919.

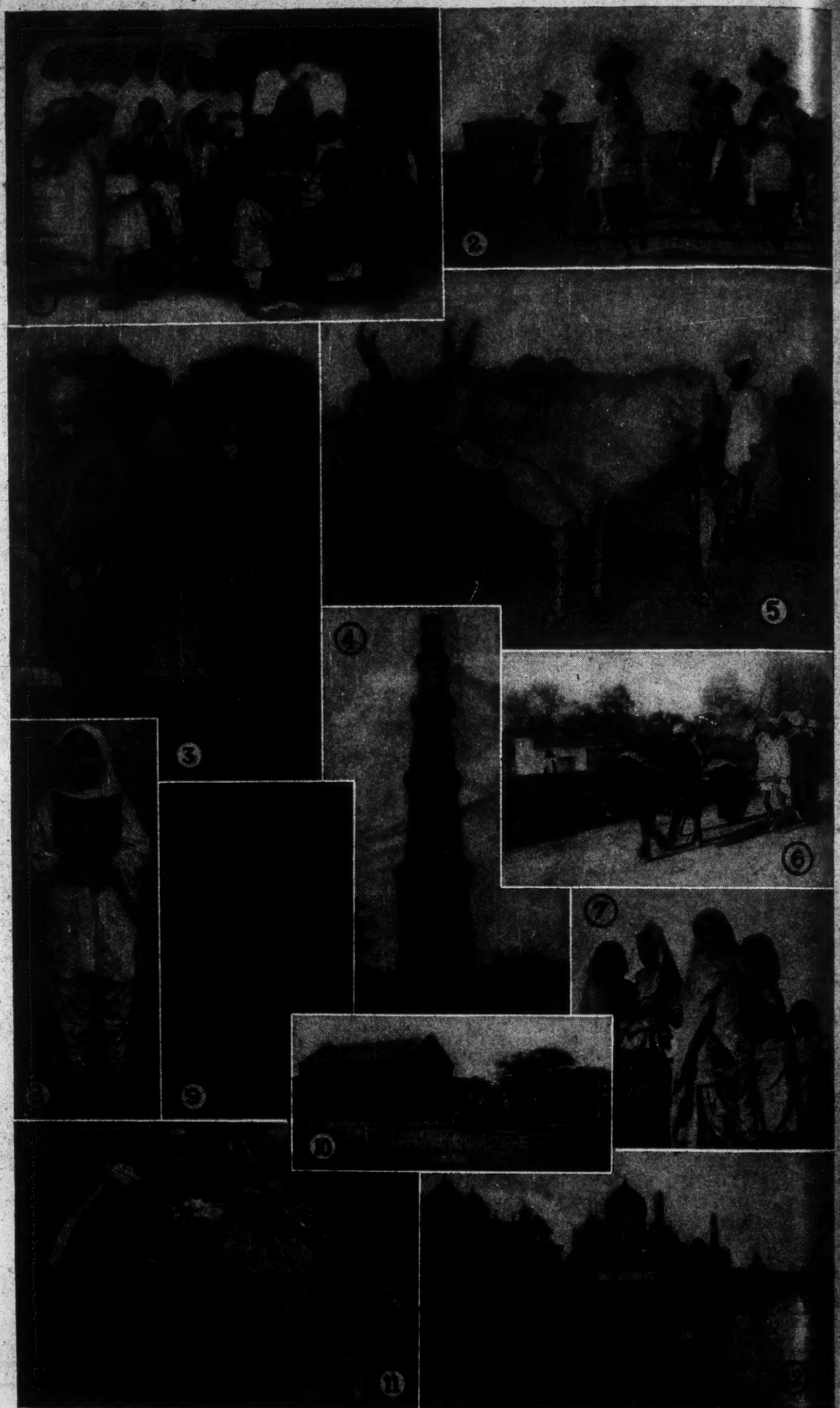
DOCTOR AND MRS. ALBERT J. JONGEWAARD.

Doctor Jongewaard is the brother of Doctor Wilhelmina and Miss Harriett Jongewaard of India Mission. A notable instance is the fact that this gifted family have come into the United Presbyterian Mission from the Dutch Reformed Church having a desire to spend their life in India. No more beautiful story can be written into the lives of their parents than that these are of one mind to serve the Master in the foreign fields together.

SHOWING INDIA IN PICTURE.

(See other side)

1. Dr. Maria White with her children from the babies' ward, Memorial Hospital, Sialkot.
2. Punjabi women carrying water.
3. Hill women carrying char-coal.
4. The Kutub Minor, Dehli, a celebrated minaret built in 1193 by the Slave-King, Kutb-ud-din, from which the call to prayer could be heard throughout the whole city.
5. A Punjabi farmer and his wife ploughing.
6. A buffalo cart.
7. Village children.
8. A Punjabi school girl.
9. A farmer boy.
10. The Sialkot church.
11. Mohammedan women having a letter written for them.
12. The Taj Mahal, Agra.



SHOWING INDIA IN PICTURE.

(See other side for explanation)